100 Stories about Hadhrat Uthmaan τ

Foreword

This is a translation whilst the original was in Arabic by Moulana Kuraam Yusuf Ably, translated into Urdu by Moulana Khalid Mahmood of Lahore, Pakistaan. Moulana Khalid Mahmood has subsequently penned: -

1.) 100 stories about Hadhrat Abu Bakr τ ;
2.) 100 stories about Hadhrat Umar τ ;
3.) 100 stories about Hadhrat Ali τ ;
4.) 100 stories about Hadhrat Hassan and Hussein τ.

These also we will soon translate into English, Insha Allaah.

Hadhrat Uthmaan τ, is the third, righteous, rightly guided, noble, worthy and deserving Khalifa of Islaam as per the belief of the Ahlus Sunnat Wal Jamaat.

This book highlights with valid, reliable and authentic references, the lineage, family, birth, occupation, noble character, outstanding, personality, piety, righteousness, generously, hospitality, dressing, physical appearance, Islaam, Imaan, difficulties endured, shyness, fear of Allaah Ta'ala, kindness, justice, eradicating evil qualities, marriages, justice, honouring family of Nabi ρ, teaching methods, extension of Masjid Nabawi ρ, simplicity and standardising the Quraan e Kareem.

Many doubts which the ignorant one and the wilful objectors against the nobility of Hadhrat Uthmaan τ have been demolished and eradicated by this wonderful work.

May Allaah Jalla Majdahu grant us the ability to honour and defend the position, status and dignity of Hahdrat Uthmaan τ.

A. H. Elias (Mufti)

Introduction

The status and virtues of Hadhrat Uthmaan τ are evidently clear. He was amongst the *'Saabiqoon Awwaloon'* (the vanguards) of Islaam. After Hadhrat Abu Bakr τ, Hadhrat Ali τ and Hadhrat Zaid bin Haaritha τ, he was the next person to accept Islaam and was also graced with the title of *Dhun Noorain* (Possessor of two lights). This was on account of him marrying the two daughters of Rasulullaah ρ (Hadhrat Ruqayya رضي الله عنهما and Hadhrat Ummu Kulthoom رضي الله عنهما). After the demise of Hadhrat Ummu Kulthoom رضي الله عنهما, Rasulullaah ρ stated that if he had forty more daughters, he would hand them all in marriage to Hadhrat Uthmaan τ.

He was a very wealthy man who spent all his wealth for the propagation of Islaam, as you will Inshaa Allaah read about. It was in his honour that the *Pledge of Ridhwaan* was taken by Rasulullaah ρ and the Sahabah ψ and he was also privileged to be one of the scribes of revelation. He was blessed with the honour of extending the Masjidul Haraam and is also endowed with the title of *Jaami'ul Qur'aan* (the one who compiled the Qur'aan) because he united the Ummah on a common recitation of the Qur'aan.

It is because of his outstanding attributes that the Ummah have given him the title of *Kaamilul Hayaa wal Imaan* (the one with perfect modesty and Imaan). The conquests he attained during his reign as Khalifah make up a fascinating segment of Islaamic history. It was during his reign that the Muslim took control of Armeria, Azerbaijan, Turkey, Kabul, Sindh, Cyprus, Spain and numerous other regions. It was also during his reign that the first Muslim naval fleet was inaugurated.

While his pure life left an indelible impression on earth, he was one who was surrounded by strife and plots during his reign. There were rebellious elements bent on causing disunity and trouble amongst the Muslims. Not only did Hadhrat Uthmaan τ undergo difficult situations to counter them to protect the Muslims, but he made the ultimate sacrifice of his life for the same. He refused to repel the insurgents who finally took his life not because he was unable to defend, but because this was in the greater interests of the Ummah at large.

This is however not the forum to discuss this. One may refer to detailed books on the issue, which discuss the arguments and counter-arguments. In our humble opinion, the book written by Moulana Sa'eed

Ahmad Akbarabadi titled "Hadhrat Uthmaan Dhun Noorain τ" is one of the best in terms of its research and content.

Before quoting the stories concerning Hadhrat Uthmaan τ, it is deemed appropriate to introduce Hadhrat Uthmaan τ and to shed light on certain aspects of his life.

Name, Lineage and Family

His name was Uthmaan and he was also known as Abu Abdullaah and Abu Amr. His father's name was Affaan and his mother's name was Arwa. He hailed from the Banu Umayyah clan of the Quraysh tribe, who were second only to the Banu Haashim in rank. In the Battle of Fujjaar[1], the chief commander was Harb bin Ummayyah, who belonged to Hadhrat Uthmaan τ's clan. Both the lineages of his father and mother join that of Rasulullaah ρ at Abd Manaaf, in the fifth generation. Furthermore, Hadhrat Uthmaan τ's grandmother (Ummu Hakeem) was Rasulullaah ρ's paternal aunt.

Birth

Hadhrat Uthmaan τ was born in Makkah 47 years before the Hijrah, in the year 577 A.D. Not much is known about his childhood and early life except that he was amongst the very few people of Makkah who were **literate.**

Occupation

He was well-acquainted with the common occupation of the Quraysh, which was trade and commerce. He was in partnership with Rabee'ah bin Haarith in the cloth trade, which they engaged in on a big scale. It was as a result of this roaring business that he earned himself the title of *Ghani* (wealthy).

Hadhrat Uthmaan τ was naturally a very generous and tolerant man with most noble character traits. The Quraysh therefore loved him dearly, as a result of which they even coined a phrase, which meant: "I love you and Allaah as much as the Quraysh love Uthmaan."

[1] Fought between the Quraysh and the Qais tribes with the Banu Haashim under the command of Zubayr bin Abdul Muttalib with Rasulullaah ρ in the same garrison.

Sound Disposition

Hadhrat Uthmaan τ was always a righteous man with perfect Imaan. Even though he lived during a time when drinking wine was fashionable and non-drinkers were ridiculed, **he was amongst those who detested wine-drinking.** He also had a natural dislike for singing and dancing and acts of futility. He once stated, **"Neither as a Muslim or during the Period of Ignorance have I ever committed adultery, drunken wine or indulged in music."**

Acceptance of Islaam

It was due to his pure disposition and love for the truth that he was amongst the very first people to accept Islaam in Makkah when the call was made. According to Hadhrat Uthmaan τ himself, he was the **fourth man to accept Islaam.**

Physical Description

He was fair in complexion, with tints of yellow, as the colour would be of gold mixed with silver. He was handsome, of remarkable stature and with straight hair. He had a prominent nose and a strongly built torso, which was covered in hair. He had a broad chest and muscular shoulders as well. There were faint pockmarks on his face and his teeth were straight with gold fillings. **His beard was thick,** his hair long and his skin smooth and delicate.

Dressing

Since he was blessed with plenty of wealth, Hadhrat Uthmaan τ was able to wear the best of clothing as a token of expressing gratitude for the bounties of Allaah. He often wore Yemeni garments, which were highly valued during the time for their distinction and price. They were usually cream in colour and sold for a hundred Dirhams. He, however, always ensured that the garments conformed to the Sunnah. Hadhrat Salama bin Akwa τ reports that he saw Hadhrat Uthmaan τ **wearing his lower garment halfway up his shin, saying, "This is how my beloved Rasulullaah ρ used to wear is lower garment."**

Diet

Hadhrat Uthmaan τ ate good food (by comparison to that which poorer Sahabah ψ ate) and used sifted flour.

Speech

Hadhrat Uthmaan τ was a man of few words, but, when necessary, he was able to express himself clearly and eloquently.

Efforts in Support of the Deen

He was one who would not flinch at anything to ensure the safety of the Deen. He said, "Continue enjoining good and forbidding evil before a time comes when the evil ones amongst you will take control over your affairs and the du'aas that the good ones make against them will not be accepted."

Worship and Piety

Since acts of Ibaadah are the best ways to attain proximity to Allaah, Hadhrat Uthmaan τ exerted himself in Nawaafil acts despite his busy schedule. This was in addition to fulfilling the Faraa'idh, Waajibaat and Sunan. **He was so devoted to his salaah that he became oblivious of everything around him**. He feared Allaah so much that he once said, "Had I been placed between Jannah and Jahannam without knowing where I shall be heading, I would prefer to be turned to dust before being commanded where I should go."

Personality

The company and nurturing he received from Rasulullaah ρ moulded Hadhrat Uthmaan τ into a personality akin to Rasulullaah ρ himself. Rasulullaah ρ therefore said, **"Of all my companions, Uthmaan's personality resembles mine the most."**

Humility

Hadhrat Uthmaan τ was extremely humble and never bothered with personal ego and status. Hadhrat Maalik رحمه الله's grandfather narrates that both Hadhrat Umar τ and Hadhrat Uthmaan τ always seated someone behind them on their animals when arriving in Madinah so as not to resemble the kings of the world, who would never do such a thing. Hadhrat Maymoon bin Mahraan رحمه الله reports that even during the period of his Khilaafah, Hadhrat Uthmaan τ would **ride a mule with his slave Naa'il seated behind him.**

Independence

Although he was always surrounded by servants and slaves, Hadhrat Uthmaan τ served himself. When asked why he did not have one of his slaves arrange water for his wudhu at nights, he replied, **"The nights are theirs for rest."**

The mother of Hadhrat Zubayr bin Abdullaah رحمه الله was a servant of Hadhrat Uthmaan τ. She states that unless one of the servants did not wake up by themselves at the time of Tahajjud, Hadhrat Uthmaan τ would not ask them to wake up to arrange water for his wudhu.

Bodyguard

Hadhrat Uthmaan τ did not bother to have a bodyguard oversee him. Hadhrat Hasan رحمه الله reports that he saw Hadhrat Uthmaan τ **sleeping in the Masjid, covered in a sheet while there was no one else about.**

Piety and Respect for the Words of Rasulullaah ρ

Hadhrat Uthmaan τ had a natural dislike for all forms of evil and immorality and would regard every statement of Rasulullaah ρ to be a binding command.

Freeing Slaves

Hadhrat Uthmaan τ **would set a slave free every Friday** and if he did not do so at any time he would set two slaves free the following Friday.

Compiling the Qur'aan

Amongst the greatest of his achievements was the compilation of the ***Mas'haf Uthmaani*.** It is through this compilation that the Qur'aan has been preserved in exactly the same manner it was revealed. The details of this will be mentioned shortly, Insha Allaah.

Letters

The letters that Hadhrat Uthmaan τ wrote have been quoted in both the books of history as well as the books of language. They are paragons of concise, yet comprehensive speech and are extremely eloquent and persuasive.

Statements of Hadhrat Uthmaan τ

1. While worry for this world is a form of darkness, worry for the Aakhirah is a form of light
2. One who forsakes this world is for Allaah, one who forsakes sin is for the angels and one who forsakes desires will become the beloved of the Muslims
3. Four things are useless:

    - Knowledge without practice
    - Wealth that is hoarded
    - Abstinence through which the world is earned
    - A long life with which the Aakhirah is not earned

4. I love three things in this world:

    - Feeding the hungry
    - Clothing the naked
    - Reciting the Qur'aan and teaching others to do the same

5. While there is good in four things, they hide within them something that is most necessary:

- While it is good to meet with the pious, it is most necessary to follow them
- While it is good to recite the Qur'aan, it is most necessary to act upon it
- While it is good to visit the ill, it is most necessary to fulfil their bequests
- While it is good to visit the graves, it is most necessary to prepare for it

6. I enjoy worshipping Allaah in four ways:

- Carrying out the Faraa'idh
- Avoiding what is Haraam
- Carrying out good deeds with the hope of being rewarded
- Avoiding evil because of fear for Allaah

7. There are five signs of a pious person:

- One's spirituality is enhanced by being with him
- He controls his private parts and his tongue
- He regards happiness in this world to be a calamity
- He avoids what is doubtful for fear of it being forbidden
- He sees destruction in falling into any of these

As the Khalifah

Hadhrat Uthmaan τ managed the affairs of the Muslims during his term of Khilaafah as they were governed during the time of Rasulullaah ρ. The panel he consulted with comprised of almost all the same men whom Rasulullaah ρ and the Khulafaa after him consulted with. Allaama Ibn Katheer رحمه الله states that when Hadhrat Uthmaan τ was the Khalifah, the borders of the Islaamic state stretched extremely wide from east to west. The Mujahideen were instrumental in spreading the Deen to **Spain, Qayrwaan and as far as China in the east. In the west, he conquered Madaa'in, Iraq, Khurasan and Ahwaaz.** The Muslims fought a tremendous battle against the Turks, which resulted in a defeat for their king Khaqaan. Rasulullaah ρ was shown these victories when he said, "The earth was shrunk before me so that I could see it from east to west. Soon, my Ummah shall be granted control over as much as I have been shown."

The Firsts Attained by Hadhrat Uthmaan τ

The following are amongst the things that Hadhrat Uthmaan τ was the first to accomplish:

1. Apportioning salaries for Mu’adhins from the state treasury
2. Instructing that the Takbeer be said in a lowered voice
3. Having the entire Ummah recite the Qur'aan in a uniform Qiraa'ah
4. Having a second Adhaan called out for the Jumu’ah salaah
5. Having title deeds issued to show land ownership
6. Designating grazing fields for camels and horses in the state treasury
7. Building courthouses and appointing judges
8. Constructing buildings for the state treasury and for inns to host travellers
9. Constructing the port at Jeddah
10. Constructing bridges and roads as required
11. Donating the first Waqf property to the Muslims when he purchased the well of Rooma
12. Migrating with his family
13. Establishing a shipyard to build sea-faring ships in Shaam
14. Appointing an accountant for the state
15. Constructing a floodwall to prevent Madinah from flooding
16. Digging wells at various places as required
17. Establishing the Muslim naval fleet and securing the first naval conquests

Recording Revelation

Because Hadhrat Uthmaan τ was literate, he attained the privilege of being one of the scribes of revelation. Hadhrat Aa'isha رضي الله عنها reports that that she personally witnessed Hadhrat Uthmaan τ writing down revelation as it descended upon Rasulullaah ρ at night. She adds that it can only be a person with a noble personality and with sterling qualities that would be blessed with such proximity to Rasulullaah ρ.

Wives and Children

Hadhrat Uthmaan τ was first married to Rasulullaah ρ’s daughter Hadhrat Ruqayya رضي الله عنها. They had a son named Abdullaah, who passed

away with a fatal disease. It is because of this son that Hadhrat Uthmaan τ was called Abu Abdullaah. When Hadhrat Ruqayya رضي الله عنهما passed away, Hadhrat Uthmaan τ married her sister Hadhrat Ummu Kulthoom رضي الله عنهما. She passed away in the year 3 A.H. on the same day that the Battle of Uhud came to an end. The wives he married afterwards are as follows:

1. Hadhrat Faakhta bint Ghazwaan, who belonged to the Mudhar tribe. The couple had a son named Abdullaah Junior, who passed away at a young age
2. Ummu Amr bint Jundub, who belonged to the Azd tribe. Their children were Amr, Abaan, Khaalid, Umar and a daughter Maryam.
3. Faatima bint Waleed, who belonged to the Banu Makhzoom tribe. She was known as Ummu Abdullaah and their children were Waleed, Sa'eed and a daughter Ummu Waleed.
4. Asma bint Abu Jahal bin Hishaam. They had only a son called Mughiera.
5. Maleeka bint Uyayna bin Hisn Fazaari. They had only a son, who passed away in childhood.
6. Ramla bint Shayba bin Rabee'ah. They had three daughters, named Ummu Abaan, Ummu Amr and Aa'isha.
7. Naa'ila bint Qaraafisah Kalbi. Their children were Maryam Junior, Khaalid, Arwa, Ummu Abaan Junior and Utba. She was his only wife when he was martyred.

Story 1 – News of Nabuwaat while on a Journey

Hadhrat Uthmaan bin Affaan τ reports, "We once left with a caravan to Shaam before Rasulullaah ρ announced his Nabuwaat. We had just entered the borders of Shaam when a fortune-teller who lived there approached us and said, 'My companion (a Jinn) came to me and stood at my door.' When I asked him why he would not enter, he replied, 'I cannot. Ahmed (Rasulullaah ρ) has made his appearance and such a matter has come that is beyond our capacity.'"

Hadhrat Uthmaan τ continues. He says, "I then left and when I returned to Makkah, I found that Rasulullaah ρ had already announced his Nabuwaat and was calling people towards Allaah Y."[1]

Story 2 – Blessed with Islaam while on a Visit

Hadhrat Amr bin Uthmaan reports that Hadhrat Uthmaan τ said, "I was once visiting my aunt Arwa bint Abdil Muttalib (my mother's sister) when Rasulullaah ρ arrived there. I began staring at him because in those days there was some mention of his Nabuwaat. Turning to me, he asked, 'What seems to be the matter, O Uthmaan?' I replied, 'I am surprised that there is so much talk about you when you are such an honourable person among us.' Rasulullaah ρ said, 'Laa Ilaaha Illallaah'. Allaah is witness to the fact that I shuddered at this. Rasulullaah ρ then began reciting:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ * فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ

In the sky *(in the "Lowhul Mahfoodh")* **is** *(the record of)* **your sustenance** *(its time, type and quantity)* **and** *(records of)* **what you have been promised** *(of Qiyaamah)*. *(The time for Qiyaamah has been fixed but has not been made known to man.)* **By the Rabb of the sky and the earth, this** *(coming of Qiyaamah)* **is certainly the truth just as** *(it is true that)* **you can speak.** {Surah Dhaariyaat, verses 22,23}

Thereafter, Rasulullaah ρ stood up and left. I left after him, met him and accepted Islaam."[2]

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[1] Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.338). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.29). The narration appears in Hayaatus Sahabah ψ.

[2] Madaa'ini as quoted in Insti'aab (Vol.4 Pg.225). The narration appears in Hayaatus Sahabah ψ.

Story 3 – Difficulties Endured when Becoming a Muslim

Hadhrat Muhammad bin Ibraheem Taymi narrates that when Hadhrat Uthmaan bin Affaan τ accepted Islaam, his uncle Hakam bin Abil Aas bin Umayyah securely bound him in ropes. He then said to Hadhrat Uthmaan τ, "Have you turned away from the creed of your forefathers and turned to a new religion?" I swear by Allaah that I shall never release you until you forsake the religion you follow." Hadhrat Uthmaan τ replied, "I swear by Allaah that I shall never leave it." When Hakam saw how steadfast Hadhrat Uthmaan τ was in his religion, he released him.[1]

Story 4 – Supporting the Right Cause

During the period when the third Khalifah was being selected (from a panel of six Sahabah ψ), Hadhrat Abdur Rahmaan bin Auf τ addressed the others saying, "Which of you wishes for himself to step down and then have the choice of selecting the most worthy one as Khalifah?" When he received no reply from the others, Hadhrat Abdur Rahmaan bin Auf τ opted for the choice.

When he did this, Hadhrat Uthmaan τ was the first to support him saying, "I have heard Rasulullaah ρ say that the person who is trustworthy on earth is trustworthy in the heavens."[2]

Story 5 – Indifference towards Status

When the people pledged allegiance to the hand of Hadhrat Uthmaan τ the day he became the Khalifah, Hadhrat Talha τ enquired from the people whether all of the Quraysh endorsed the appointment to the Khilaafah. When informed that they did, he then went up to Hadhrat Uthmaan τ. Hadhrat Uthmaan τ then said to him, "I am prepared to step down from this post if you disapprove of my appointment." "Will you really do so," Hadhrat Talha τ asked. "I most certainly will," Hadhrat Uthmaan τ replied. "Has everyone pledged their allegiance to you," Hadhrat Talha τ asked next. When Hadhrat Uthmaan τ replied that they did, Hadhrat Talha τ said, "Then I also wish to pledge

[1] Ibn Sa'd (Vol.3 Pg.37).
[2] *Tareekh Tabari* (Vol.3 Pg.240).

allegiance to you, **for I do not wish to oppose their unanimous decision.**"[1]

Story 6 – Seeking Advice from Others

Hadhrat Hamraan bin Abaan reports that after Hadhrat Uthmaan τ became the Khalifah, he sent for Hadhrat Abbaas τ. When the latter arrived, Hadhrat Uthmaan τ said to him, "I require your advice very urgently today." Hadhrat Abbaas τ then advised him **that people would never oppose him if he did the following five things:**

1. Exercised patience in the face of death
2. Loved the people
3. Overlooked the faults of people
4. Treated them with kindness
5. Preserved secrets without disclosing them.[2]

Story 7 – Generosity

Hadhrat Ibn Sa'eed bin Yarboo Makhzoomi reports says, "I once entered the Masjid where **I saw a very handsome man sleeping with a brick as a pillow.** I stood rooted to the spot in awe of his extreme beauty when he opened his eyes and asked who I was. When I explained to him who I was, he called for a boy sleeping nearby. The boy did not respond, so he asked me to call for him. The boy then came and the man whispered something to him in his ears. He then bade me to be seated as the boy left. The boy returned a short while later with a set of clothing and a thousand Dirhams. **The man then put the thousand Dirhams into the pocket of the clothes and gave them to me to wear.** Upon returning to my father, he asked me who the person was who had been so generous towards me. 'I have no idea,' I replied, 'All I know is that he was sleeping in the Masjid and that I have never seen anyone so handsome before.' **'That man,' my father explained, 'was Ameerul Mu'mineen Uthmaan bin Affaan τ.'"**[3]

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[1] *Tareekh Tabari* (Vol.3 Pg.245).
[2] *Tareekh Tabari* (Vol.3 Pg.408).
[3] *Hadhrat Uthmaan τ Khalifah Madhloom* pg.62.

Story 8 - Rasulullaah ρ is Shy before Hadhrat Uthmaan τ

Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ was once sitting with Hadhrat Aa'isha رضي الله عنها behind him when Hadhrat Abu Bakr τ sought permission to enter and then entered (after permission was granted). Thereafter, Hadhrat Umar τ sought permission to enter and he also entered. Next came Hadhrat Sa'd bin Maalik τ who entered after seeking permission to do so. Rasulullaah ρ was busy talking to the others with his knees exposed when Hadhrat Uthmaan bin Affaan τ sought permission to enter. Rasulullaah ρ then immediately covered his knees and told Hadhrat Aa'isha رضي الله عنها to move away. After speaking for some time, the men left. Hadhrat Aa'isha رضي الله عنها then asked, "O Nabi of Allaah ρ! When my father and his companions entered, you did not place your clothes over your knees neither did you ask me to move away from you (why did you do so when Hadhrat Uthmaan τ came in)?"

Rasulullaah ρ replied, **"Why should I not be shy in front of that person in front of whom even the angels are shy?** I swear by the Being Who controls my life that the angels are shy for Uthmaan bin Affaan just as you are shy before Allaah and His Rasul ρ. Had he entered when you were close to me, he would neither speak nor raise his head until he left."[1]

Story 9 – Fear for the Grave

Hadhrat Haani who was the freed slave of Hadhrat Uthmaan bin Affaan τ says that whenever Hadhrat Uthmaan τ stopped at a graveyard, **he would weep so much that his beard would get wet.** Someone once asked him, "You do not weep when you think of Jannah and Jahannam but weep when you think of the grave?" He replied, "I have heard Rasulullaah ρ say, 'The grave is the first stage from amongst the many stages of the Aakhirah. If one is successful there, the later stages are easier. However, if one is unsuccessful there, the later stages will be extremely difficult.'" Hadhrat Uthmaan τ also added, "I have also heard Rasulullaah ρ say that he had never seen a sight more

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[1] Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.203,204). Abu Ya'la has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.82). Tabraani and Abu Ya'la have also reported a similar narration from Hadhrat Hafsah رضي الله عنها , as quoted by Haythami (Vol.9 Pg.82). The narration appears in Hayaatus Sahabah ψ.

frightening than that of the grave." In his narration, Hadhrat Haani adds that he heard Hadhrat Uthmaan τ recite the following couplet by a grave (which means):

"If you are saved from this (the punishment in the grave), then you are saved from something enormous
If not, then I do not think that you will be saved (from future torment)"[1]

Story 10 – Being Uncompromising when Extending the Masjidul Haraam

When he issued the command to have the Kabah and the Masjidul Haraam rebuilt and extended, Hadhrat Uthmaan τ offered to buy the adjacent land from some people. They, however, flatly refused to sell, upon which Hadhrat Uthmaan τ **had their homes demolished and kept the monies for the propertied stored in the public treasury for safekeeping.** These people then came screaming and shouting to Hadhrat Uthmaan τ. He therefore had them arrested, saying, "You people have the audacity to scream and shout at me when I issue an order. You would have never done this had Umar τ done this." They were then later released upon the intercession of Abdullaah bin Khaalid bin Usayd.[2]

Story 11 – Kindness towards his Subjects

Hadhrat Ubaydullaah bin Umar τ reports that Hadhrat Uthmaan τ once gathered the people of Madinah and addressed them thus, "O people of Madinah! On condition that you agree, we can transfer to you your properties. Those who participated in the conquest of Iraq may have their wealth and properties (in Iraq) while staying at home (in Madinah)." "How will this ever be possible, O Ameerul Mu'mineen?" the people asked, "How will you be able to transport our properties?" Hadhrat Uthmaan τ replied, **"We shall trade your properties in Iraq for properties in Hijaaz."** The people were overjoyed by this proposal, which had never before crossed their minds.[3]

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[1] Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.322). Abu Nu'aym has also reported the narration in brief in his *Hilya* (Vol.1 Pg.61). The narration appears in Hayaatus Sahabah ψ.
[2] *Tareekh Tabari* (Vol.3 Pg.258).
[3] *Tareekh Tabari* (Vol.3 Pg.285).

Story 12 – Losing the Ring

The ring that Rasulullaah ρ used to seal the letter he wrote was used later by Hadhrat Abu Bakr τ, Hadhrat Umar τ and then passed on to Hadhrat Uthmaan τ. Hadhrat Uthmaan τ was once sitting by the side of a well that he had dug for the people and turning the ring on his finger, when it fell into the well. Despite intensive searching and even draining all the water from the well, the ring was not found. Hadhrat Uthmaan τ was extremely grieved by the loss and even announced that a generous reward would be given to the person who found it.

When all hope was lost of every retrieving the ring, **Hadhrat Uthmaan τ had an identical ring made out of silver, also inscribed with the words *Muhammad Rasulullaah*.** When he was martyred, the ring went missing and no one ever knew what had happened to it.[1]

Story 13 – Sense of Responsibility

When Hadhrat Abu Dharr τ returned to Madinah from Shaam, Hadhrat Uthmaan τ asked him why the people of Shaam were complaining about him. Hadhrat Abu Dharr τ explained saying, "It is inappropriate in my opinion to refer to the people's wealth as Allaah's wealth and it is also inappropriate for the wealthy to amass their wealth. It is because of this that people oppose me."

"O Abu Dharr," Hadhrat Uthmaan τ said, "It is my duty only to discharge my Fardh obligations and to collect from the people the obligations due from them. **I can therefore not force them to be ascetics, but can encourage them to make an effort in that direction.[2]"**

Story 14 – Honouring others

When Hadhrat Abu Dharr τ requested permission from Hadhrat Uthmaan τ to leave Madinah, the Ameerul Mu'mineen refused to grant him leave. However, when Hadhrat Abu Dharr τ persisted, Hadhrat Uthmaan τ was forced to grant him leave. When Hadhrat Abu Dharr τ was leaving, Hadhrat Uthmaan τ gave him a flock of camels and two

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[1] *Tareekh Tabari* (Vol.3 Pg.287).

[2] *Tareekh Tabari* (Vol.3 Pg.289).

slaves, saying, “Do visit Madinah from time to time and **do not become a total Bedouin.**” Hadhrat Abu Dharr τ **then left for Rabdha**, where he built a Masjid. He did, however, **continue visiting Madinah.**[1]

Story 15 – Emphasis on the Miqaat

In thanksgiving to Allaah for the many military victories Allaah has granted him, Hadhrat Abdullaah bin Aamir τ donned the Ihraam from Nishapur and left for Umrah. When he met Hadhrat Uthmaan τ, the Ameerul Mu'mineen expressed remorse at his action, saying, **“If only you had donned the Ihraam from the place where other Muslims don their Ihraam!”**[2]

Story 16 – Eradicating Evil

Hadhrat Hakeem bin Abbaad reports that when wealth started to flow to the people of Madinah and the started to enjoy the good life, **the first evil that cropped up was pigeon racing and using various objects for target practice.** To prevent people from these evils, Hadhrat Uthmaan τ appointed a man from the Layth tribe to clip the wings of the pigeons and to close down all the target practice venues. This was during the eighth year of his Khilaafah.[3]

Story 17 - His Instruction to Conceal a Hadith for the Greater Benefit of the Masses

Hadhrat Abdullaah bin Mowhab reports that Hadhrat Uthmaan τ once said to Hadhrat Abdullaah bin Umar τ, "Go and pass judgement between the people." Hadhrat Abdullaah bin Umar τ requested, "Will you not excuse me, O Ameerul Mu'mineen?" Hadhrat Uthmaan τ emphatically said, "Never! I have sworn that you must be the judge." "Do not be hasty," Hadhrat Abdullaah bin Umar τ spoke, "have you heard Rasulullaah ρ say, **'The person who seeks protection from Allaah has sought a great source of protection.'**" When Hadhrat Uthmaan τ confirmed that he had heard the Hadith, Hadhrat Abdullaah bin Umar τ said, "I then seek Allaah's protection from being a judge."

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[1] *Tareekh Tabari* (Vol.3 Pg.289).
[2] *Tareekh Tabari* (Vol.3 Pg.319).
[3] *Tareekh Tabari* (Vol.3 Pg.406).

Hadhrat Uthmaan τ then asked, "What prevents you when your father was a judge?" Hadhrat Abdullaah bin Umar τ replied, "I have heard Rasulullaah ρ say, 'The person who is a judge and passes judgement in ignorance shall be one of the inmates of Jahannam. As for the one who is a knowledgeable judge and passes correct and just judgement, he will plead (before Allaah on the Day of Qiyaamah) for an acquittal (that he should neither receive any rewards nor any sin).' What have I to hope for after this?"[1] A narration of Ahmad adds that after this, Hadhrat Uthmaan τ excused Hadhrat Abdullaah bin Umar τ and told him not to inform anyone else about it (otherwise none would be prepared to act as judge and society would suffer).[2]

Story 18 – Seeking the Opinion of Others

Hadhrat Uthmaan τ used to consult with other Sahabah ψ whenever he could not reach a decision on any matter. He would also encourage the people to do the same. He was once travelling for Hajj when someone offered him some meat from a bird that had been hunted. Unsure whether it was permissible for him to eat the meat, Hadhrat Uthmaan τ asked Hadhrat Ali τ, who was then travelling with him. When Hadhrat Ali τ made it clear that it was not, Hadhrat Uthmaan τ refrained from eating it.[3]

Story 19 – The Duty to Propagate the Deen

The primary duty of any successor of Rasulullaah ρ is to serve the Deen and ensure that it is propagated. This was always a priority with Hadhrat Uthmaan τ. **He ensured that all prisoners of war were invited to accept Islaam by explaining to them the beauty of Islaam. He once personally invited a group of Roman slave women to Islaam and two of them accepted.**[4]

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[1] Tabraani in his *Kabeer* and *Awsat*, Bazaar and Ahmad narrating from reliable sources, as confirmed by *Haythami* (Vol.4 Pg.193).
[2] Tabraani in his *Kabeer* and *Awsat*, narrating from reliable sources in his *Kabeer*, as confirmed by *Haythami* (Vol.4 Pg.193). Abu Ya'la has reported a similar narration and Ibn Sa'd (Vol.4 Pg.108) as well, but in more detail.
[3] *Mustadrak Ibn Hambal* (Vol.1 Pg.100), as quoted in *Khulafaa Raashideen* (Pg.231).
[4] *Adabul Mufrid*, as quoted in *Khulafaa Raashideen* (Pg.230).

Story 20 – Justice

Hadhrat Umar τ was once at the Kabah when he noticed a pigeon sitting in a place where it could mess his shawl. He therefore chased it off and it went to sit in another place. However, there happened to be a snake there, which stung and killed the pigeon. When the case came before Hadhrat Uthmaan τ, he ruled that Kaffaara be paid because the pigeon had been chased off from a pace of safety to one of danger, which cost it its life.[1]

Story 21 – Consulting with the Sahabah ψ

When the need arose to extend Masjidun Nabawi ρ, Hadhrat Uthmaan τ summoned the Sahabah ψ to consult with them about the matter. Marwaan bin Hakam, who also happened to be present, remarked, **"What is the need to consult about the matter?** When Umar τ had the Masjid extended, there was no further mention of it." Hadhrat Uthmaan τ was annoyed with this remark and said, "People stood so much in awe of Hadhrat Umar τ that they would even squeeze into an iguana's pit if he instructed them to do so. I am, however, of a softer disposition and therefore have to be cautious that the people do not rebel."[2]

Story 22 – Immediately Acting upon Good Advice

When Hadhrat Talha bin Ubaydullaah τ purchased some land from Hadhrat Uthmaan τ and brought the money to him, Hadhrat Talha said, "I am making this deal with a person who has no idea what shall transpire with him in the future." When he heard this, Hadhrat Uthmaan τ immediately sent his messenger to distribute the money amongst the poor that night until there was nothing left by the morning.[3]

Story 23 – Intercession

Hadhrat Rabee bin Haarith bin Abdul Muttalib τ was Hadhrat Uthmaan τ's business partner during the Period of Ignorance. After Hadhrat

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[1] *Mustadrak Ibn Hambal* (Vol.1 Pg.100), as quoted in *Khulafaa Raashideen* (Pg.231).
[2] *Wafaa'ul Wafaa* (Vol.2 Pg.508), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ.*
[3] *Tareekh Tabari* (Vol.3 Pg.412).

Uthmaan τ became the Khalifah, Hadhrat Rabee τ's son Abbaas once asked Hadhrat Uthmaan τ to write to someone called Ibn Aamir, requesting him to give Abbaas a loan of a hundred thousand. Hadhrat Uthmaan τ complied with the request, upon which the loan was extended. Hadhrat Uthmaan τ also gave Abbaas one of his houses as a gift and until today the house is still referred to as the house of Abbaas bin Rabee.[1]

Story 24 – Punishing People for Practising Magic

Hadhrat Uthmaan τ once heard that a man called Ibn Dhil Habka Nahdi was practising magic. He therefore wrote to the governor of the area Waleed bin Uqba to question Ibn Dhil Habka about the allegation and to punish him if he admits to the crime. Consequently, Ibn Dhil Habka admitted **using magic tricks and sleight of hand** when he was questioned. He was then punished and the letter of Hadhrat Uthmaan τ was read out to the people stating, **"This offence is indeed a serious one,** so you people should now also be serious and avoid such forms of entertainment." What was most surprising to the people was the fact that Hadhrat Uthmaan τ came to learn of this.[2]

Story 25 – The H0nour of being Rasulullaah ρ's Representative

Recounting Rasulullaah ρ's stay at Hudaybiyyah, Hadhrat Urwa τ narrates that the Quraysh became very scared when Rasulullaah ρ camped at Hudaybiyyah. Rasulullaah ρ decided to send one of the Sahabah ψ to the Quraysh so he called for Hadhrat Umar bin Khattaab τ for this ask. Hadhrat Umar τ said, "O Rasulullaah ρ! (Although I a willing to fulfil your command) I am the most detested person in their sight and if they cause me any harm, there shall be none from (my tribe) the Bani Ka'b who will stand up for me. **Rather send Hadhrat Uthmaan τ because he has family in Makkah and he will be able to convey exactly what you want.**"

Rasulullaah ρ therefore called for Hadhrat Uthmaan bin Affaan τ and sent him to the Quraysh. Rasulullaah ρ briefed him saying, **"Tell them that we have not come to fight but have come only to perform**

[1] *Tareekh Tabari* (Vol.3 Pg.412).
[2] *Tareekh Tabari* (Vol.3 Pg.410).

Umrah. Invite them to Islaam as well.” Rasulullaah ρ also instructed him to meet the Muslim men and women in Makkah and to give them the glad tidings of victory and that Allaah shall soon make His Deen dominant in Makkah so that none would have to keep their Imaan a secret. Rasulullaah ρ sent Hadhrat Uthmaan τ with this message to give the Muslims courage.

Hadhrat Uthmaan τ left for Makkah and passed a group of the Quraysh at a place called Baldah. When they asked him where he was headed, he informed them that Rasulullaah ρ had sent him to invite them towards Allaah and towards Islaam and to tell them that the Muslims have not come to fight but only to perform Umrah. Hadhrat Uthmaan τ then gave them the Da'wah to Islaam as Rasulullaah ρ had instructed him. They said, “We hear what you say. You may proceed to fulfil your task.” Abaan bin Sa'eed bin Al Aas then stood up, welcomed Hadhrat Uthmaan τ and guaranteed his safety. He saddled his horse and allowed Hadhrat Uthmaan τ to sit in front as they rode to Makkah.[1]

Story 26 – Love for Rasulullaah ρ

When Hadhrat Uthmaan τ went to Makkah to represent Rasulullaah ρ during the period when the rest of the Muslims were camped at Hudaybiyyah, he came before the Kabah. The Quraysh said to him, “Although we have prevented Muhammad ρ and the other Muslims from Tawaaf of the Kabah, we will allow you the privilege to perform Umrah.” Hadhrat Uthmaan τ, however, declined the offer saying, **“How can I perform Umrah when my master ρ cannot?”**

In the meantime, the Sahabah ψ with Rasulullaah ρ at Hudaybiyyah said, “O Rasulullaah ρ! How fortunate Uthmaan τ is since he will be the first of us to perform Umrah?” Rasulullaah ρ replied by saying, **“No, Uthmaan will never perform Umrah until I do.”**[2] This incident clearly depicts the loyalty and love for Rasulullaah ρ that was in Hadhrat Uthmaan τ's heart and the confidence that Rasulullaah ρ had in him.

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[1] Ibn Asaakir and Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.5 Pg.288). Ibn Abi Shayba has also narrated it in detail from another source but also on the authority of Hadhrat Urwa τ. This is also quoted in *Kanzul Ummaal* (Vol.5 Pg.290). Bayhaqi (Vol.5 Pg.286) has also quoted it from Moosa bin Aqba. The narration is quoted in *Hayaatus Sahabah* ψ.
[2] *Hadhrat Uthmaan τ Khalifah Madhloom* pg.68.

Story 27 – The First to Migrate with his Family

Hadhrat Qataadah τ says, **"The first person to migrate with his family for the pleasure of Allaah was Hadhrat Uthmaan bin Affaan τ.** I heard Hadhrat Nadhar bin Anas say that he heard Hadhrat Abu Hamza viz. Hadhrat Anas τ say, 'Hadhrat Uthmaan τ left for Abyssinia with his wife Hadhrat Ruqayya رضي الله عنها who was the daughter of Rasulullaah ρ. News about them was slow in reaching Rasulullaah ρ until a woman from the Quraysh came to him and said, 'O Muhammad! I have seen your son-in-law with his wife.' 'How were they?' asked Rasulullaah ρ. She said, 'I saw him mount his wife on a very weak donkey as he drove it along from the rear.' **Rasulullaah ρ commented, 'May Allaah go with them. Uthmaan is the first person to migrate (with his family) after Loot υ.'"**[1]

Another narration adds that when Rasulullaah ρ received no news of them, he went out of his house to wait for some news. **Eventually a woman came to him and gave him news about them.**[2]

Story 28 – Not Disclosing a Hadith for Good Reason

Hadhrat Abu Saalih who was the freed slave of Hadhrat Uthmaan τ narrates that he heard Hadhrat Uthmaan τ saying from the pulpit, "O people! I had kept secret from you a Hadith that I had heard from Rasulullaah ρ fearing that you would disperse from around me (and proceed in Jihaad). I then decided to mention it to you so that each person may decide to do as he pleases. I have heard Rasulullaah ρ say, **'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than in thousand other days spend at other places'."**[3]

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[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.66). Ibn Mubaarak has also reported a similar narration as quoted in *Isaaba* (Vol.4 Pg.305).

[2] Tabraani. Haythami (Vol.8 Pg.81) has commented on the chain of narrators. The narration is quoted in *Hayaatus Sahabah* ψ.

[3] Ahmad (Vol.1 Pg.65).

Story 29 – Honouring the Family of Rasulullaah ρ

Hadhrat Qaasim bin Muhammad reports that amongst the rulings that Hadhrat Uthmaan τ initiated and which was approved of (by the Sahabah ψ) **was having a man lashed for ridiculing Hadhrat Abbaas bin Abdul Muttalib τ in an argument.** When someone raised an objection, Hadhrat Uthmaan τ said, "When Rasulullaah ρ honoured his uncle, how can I allow people to ridicule him? Whoever allows such behaviour will be opposing Rasulullaah ρ." This ruling was then sanctioned (by the Sahabah ψ).[1]

Story 30 – Concern for safety from Shaytaan

Hadhrat Muhammad bin Jubayr reports that Hadhrat Umar τ once passed by Hadhrat Uthmaan τ and greeted him. Hadhrat Uthmaan τ however did not reply to the greeting. Hadhrat Umar τ proceeded immediately to Hadhrat Abu Bakr τ and complained to him about this. When Hadhrat Abu Bakr τ asked Hadhrat Uthmaan τ why he did not reply to the greeting, Hadhrat Uthmaan τ explained, "By Allaah! I did not even hear him because I was so deep in thought." "What was it that you were deliberating upon?" enquired Hadhrat Abu Bakr τ. Hadhrat Uthmaan τ replied, "About opposing Shaytaan. He was plaguing my mind with thoughts that I do not even wish to express for all the wealth of the world. When he cast these thoughts in my heart, I said to myself, 'If only I had asked Rasulullaah ρ about how we could save ourselves from these thoughts from Shaytaan!'"

Hadhrat Abu Bakr τ then said, "I expressed the very concern and question to Rasulullaah ρ saying, 'How can we save ourselves from the thoughts that Shaytaan casts within us?' Rasulullaah ρ replied, 'The very same thing that I told my uncle (Abu Taalib) to say on his deathbed will save you if you say the same words. He however, did not say them.'"[2]

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[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.213).
[2] Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).

Story 31 – Contemplation over the Ahadeeth of Rasulullaah ρ

Hadhrat Sa'd bin Abi Waqqaas τ reports that he once passed by Hadhrat Uthmaan τ in the Masjid and greeted him. Hadhrat Uthmaan τ looked straight at him but failed to reply. Hadhrat Sa'd bin Abi Waqqaas τ then went to Ameerul Mu'mineen Hadhrat Umar τ and asked, "Has something new developed in Islaam?" "Why do you ask?" Hadhrat Umar τ enquired. "I was passing through the Masjid when I greeted Uthmaan τ, but he did not reply," Hadhrat Sa'd τ explained.

Hadhrat Umar τ summoned Hadhrat Uthmaan τ and asked him,. "Why did you not greet your brother Sa'd here?" When Hadhrat Uthmaan τ denied doing anything of the sort, Hadhrat Sa'd τ insisted that he did. The exchange then got heated until both Hadhrat Uthmaan τ and Hadhrat Sa'd τ swore by Allaah that they were telling the truth. It was then that Hadhrat Uthmaan τ realise he was mistaken and promptly repented saying, "I seek forgiveness from Allaah! You did pass by me, but I was then engrossed in thinking about something that Rasulullaah ρ told me. A veil descends upon my heart whenever I think about it (making me oblivious of everything else). Let me tell you about it.

I was once with Rasulullaah ρ when he was about to tell us how to start making du'aa. Just then a Bedouin arrived and occupied Rasulullaah ρ's attention. Rasulullaah ρ then got up and left. I walked behind him and when I feared that he would enter his room before I caught up with him, I stepped hard on the ground to grab his attention. 'Is that you, Abu Is'haaq?' Rasulullaah ρ asked. When I confirmed that it was I, Rasulullaah ρ asked what the matter was. **'You were talking about the manner of starting a du'aa,'** I explained, 'and then this Bedouin arrived and started talking to you."

Rasulullaah ρ replied, "Oh yes! It is the du'aa that the man of the fish (Hadhrat Yunus υ) made when in the belly of the fish, which is:

لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

"There is no Ilaah but You *(O Allaah)*. **You are Pure. I have certainly been from among the wrongdoers** *(so please forgive me and remove me from this fish)*.**"**

Whenever a Muslim makes du'aa using these words, Allaah will certainly accept the du'aa."

Story 32 – Accepting an Invitation

When he was the Ameerul Mu'mineen, Hadhrat Uthmaan τ was invited when Hadhrat Mughiera bin Shu'ba τ got married. When Hadhrat Uthmaan τ arrived, he said, "Although I am fasting, I wished to accept the invitation and to pray for blessings."[1]

Story 33 – Receiving the Title of Dhun Noorayn from Allaah

Rasulullaah ρ once met Hadhrat Uthmaan τ when he was very depressed. "What is the matter, O Uthmaan?" Rasulullaah ρ enquired. "O Rasulullaah ρ!" Hadhrat Uthmaan τ explained, "I have suffered a tragedy that none other has suffered. By the demise of the daughter of Rasulullaah ρ, the family tie by which I became related to Rasulullaah ρ has been permanently severed."

"What are you saying, O Uthmaan?" Rasulullaah ρ said to him, **Jibra'eel υ has just brought a message from Allaah instructing me to marry Ruqayya's sister Ummu Kulthoom to you for the same dowry and in the same manner."** In this way, Hadhrat Uthmaan τ was married to Rasulullaah ρ's daughter Hadhrat Ummu Kulthoom رضي الله عنها. When she passed away a few years later, Rasulullaah ρ said, "If I had another daughter, I would have also married her to Uthmaan."[2]

Story 34 – Thanking Allaah for not Witnessing Evil

Hadhrat Sulaymaan bin Moosa narrates that Hadhrat Uthmaan bin Affaan τ was once called to deal with some people who were involved in some evil activity. However, when Hadhrat Uthmaan τ went to them, he found that they had already dispersed even though the effects of

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[1] Ahmad in his *Zuhd*, as *Kanzul Ummaal* (Vol.5 Pg.66).
[2] Haakim, as quoted in Taareekh Ibn Khaldoon (Vol.1 Pg.462).

their evil were still visible. Hadhrat Uthmaan τ praised Allaah for not encountering them and (as a token of gratitude) he freed a slave.[1]

Story 35 – Teaching the Wudhu as Performed by Rasulullaah ρ

Hadhrat Haarith who was the freed slave of Hadhrat Uthmaan τ narrates that they were once sitting with Hadhrat Uthmaan τ when the Mu'adhin arrived (to call out the Adhaan). Hadhrat Uthmaan τ asked for a utensil which the narrator estimates contained approximately a *Mudd* of water. After performing wudhu, he said, "I saw Rasulullaah ρ performing wudhu just as I have performed it and then say, 'Whoever performs a wudhu like this and then stands up to perform the Zuhr salaah, all his sins between the Fajr salaah and Zuhr salaah are forgiven. When he then performs the Asr salaah, all his sins between the Zuhr salaah and Asr salaah are forgiven. Thereafter, when he performs the Maghrib salaah, all his sins between the Asr salaah and Maghrib salaah are forgiven. Similarly, when he performs the Isha salaah, all his sins between the Maghrib salaah and Isha salaah are also forgiven. He may then pass the night in sin, but if he wakes up, performs wudhu and then the Fajr salaah, all his sins between the Isha salaah and Fajr salaah are forgiven. These salaahs are the good that wipe out sins[2].'"

The people then asked, "O Uthmaan! If these are the good deeds, what then are the 'lasting good deeds'[3]?" Hadhrat Uthmaan τ replied, "That is to recite 'Laa Ilaaha Illallaah' (لا إلـهَ إلاَّ اللهُ), 'Subhaanallaah' (سُبحَانَ اللهِ), 'Al Hamdu Lillaah' (ألْحَمْدُ لِلّـهِ), 'Allaahu Akbar' (أللهُ أكْبَر) and 'Laa Howla wa Laa Quwwata Illaa Billaah' (وَلا حَوْلَ وَلا قُوَّةَ إلاَّ بِاللّهِ)."[4]

Story 36 – Redemption in this World

Hadhrat Abul Furaat narrates that Hadhrat Uthmaan τ once said to his slave, **"I once twisted your ears and I want you to take retribution.** When the slave took hold of his ears, Hadhrat Uthmaan τ

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).
[2] As referred to in verse 114 of Surah Hood where Allaah says, **"Verily good deeds wipe out evil acts."**
[3] As referred to in verse 46 of Surah Kahaf.
[4] Ahmad, Abu Ya'la and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.203). Haythami (Vol.1 Pg.297) has commented on the chain of narrators. The narration is quoted in *Hayaatus Sahabah* ψ.

told him to twist harder and said, "How delightful is retribution in this world without any in the Aakhirah."[1]

Story 37 – Discussing the Bounties of Allaah

Hadhrat Amr bin Umayyah Dhamri رحمه الله reports that he once joined Hadhrat Uthmaan τ for dinner, when *Khazeera*[2] was served. "What is this?" Hadhrat Uthmaan τ asked. "It is extremely delicious," Hadhrat Amdr رحمه الله replied, "I have not tasted *Khazeera* as wonderful as this." To this, Hadhrat Uthmaan τ remarked, "May Allaah have mercy on Umar bin Khattaab τ. Did you ever eat *Khazeera* with him?" Hadhrat Amr رحمه الله replied, "I have, but it was *Khazeera* that was without any meat, milk or butter." "You have spoken the truth," Hadhrat Uthmaan τ confirmed, **"Umar τ was a man who lived a life of such abstinence that is indeed very difficult to emulate.** He completely avoided delicious foods. I swear by Allaah that I take no money at all from public funds. All that I eat is from that which I earn. You know well that I had been the wealthiest of all the Quraysh and that my trade caravans were the largest. I have therefore been accustomed to eating good food. Now that my age has advanced, I need to eat foods that are more refined and I feel that no person has the right to criticise me for this."[3]

Story 38 – Supplying Equipment and transport to the Muslim Army

Hadhrat Abdur Rahmaan bin Khabbaab Sulami τ reports that Rasulullaah ρ once delivered a sermon in which he encouraged the Sahabah ψ to spend on the 'expedition of difficulty' (the expedition to Tabook). Hadhrat Uthmaan τ then said, **"I shall provide a hundred camels** together with their saddle blankets and saddles." Rasulullaah ρ then stepped down a step of the pulpit and again encouraged the Sahabah ψ. This time **again** Hadhrat Uthmaan τ stood up and said, "I shall provide **another hundred camels** together with their saddle blankets and saddles." Hadhrat Abdur Rahmaan τ says that he then saw Rasulullaah ρ shaking his hand as a person does when expressing wonder. A narrator by the name of Abdus Samad demonstrated this action by taking out his hand and shaking it. Rasulullaah ρ then said,

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[1] Sammaan in his *Muwaafaqa*, as quoted in *Riyaadhun Nadhrah* (Vol.2 Pg.111) by Muhib Tabari.
[2] This is an Arabian dish prepared with the liver, heart and kidneys of a goat cooked in butter and milk.
[3] *Tareekh Tabari* (Vol.4 Pg.401), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.274).

"After this, Uthmaan need not carry out any other (optional) deed."[1]

Another narration states that Rasulullaah ρ gave encouragement three times and that Hadhrat Uthmaan τ took it upon himself to provide **three hundred camels together** with their saddle blankets and saddles. Hadhrat Abdur Rahmaan τ says, "I was present there as Rasulullaah ρ stood on the pulpit saying, 'No sin can harm Uthmaan after this' or he said, **'No sin can harm Uthmaan after this day.'"**[2]

Story 39 – Purchasing Land for the Extension of Masjidun Nabawi

When the **Masjidun Nabawi became too small** to accommodate the people, it was necessary to purchase a piece of land adjacent to the Masjid, which someone used to store his date harvest. When Rasulullaah ρ indicated the need for this purchase, Hadhrat Uthmaan τ paid **the owner of the land twenty to twenty-five thousand Dirhams.** When Rasulullaah ρ heard about this, he said to Hadhrat Uthmaan τ, **"You will have all the rewards of including it into our Masjid."**[3]

Story 40 – Writing Off a Debt

Hadhrat Talha τ once **borrowed a sum of fifty thousand Dirhams** from Hadhrat Uthmaan τ. As Hadhrat Uthmaan τ was leaving the Masjid one day, Hadhrat Talha τ met him and said, "I have received some money, so you may have the sum I owe you." Hadhrat Uthmaan τ replied by saying, **"You may keep the money, O Abu Muhammad, and use it for your needs."**[4]

Story 41 – Serving the Household of Rasulullaah ρ

[1] Ahmad.
[2] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.4). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.59). This narration is quoted in *Hayaatus Sahabah* ψ.
[3] *Al Bidaayah wan Nihaayah* (Vol.3 Pg.177), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.280).
[4] *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.207).

On one occasion, Rasulullaah ρ's household did not have any food to eat for four consecutive days. Returning home one day, Rasulullaah ρ asked Hadhrat Aa'isha رضي الله عنها whether there was something to eat. When she replied in the negative, Rasulullaah ρ performed wudhu and left for the Masjid. Hadhrat Uthmaan τ then arrived. Hadhrat Aa'isha رضي الله عنها says, "At first I did not want to reply to him, but then I thought that he is a wealthy man and it may be that Allaah intended to send something good through him." When Hadhrat Uthmaan τ asked about Rasulullaah ρ, **Hadhrat Aa'isha رضي الله عنها informed him that there had been no food in the household for four days.** "You should never have allowed this to happen without informing **someone like myself, Abdur Rahmaan bin Auf τ or Thaabit bin Qais τ (who were all wealthy men).**"

Hadhrat Uthmaan τ then left and returned with several camels, flour, dates, goats and a hundred Dirhams. He then said, "All of this will take a while to prepare. I shall therefore go and fetch some roasted meat." He then returned with bread and roasted meat. **Thereafter, he made Hadhrat Aa'isha رضي الله عنها swear that she would inform him whenever such conditions prevailed over them.**

Rasulullaah ρ returned after Hadhrat Uthmaan τ had already left and asked Hadhrat Aa'isha رضي الله عنها whether she had received anything in the meantime. She replied, "Yes; flour and dates loaded on camels, a bag of Dirhams, some healthy goats, bread and plenty of roasted meat." "Who gave all of this?" Rasulullaah ρ asked. "Uthmaan bin Affaan τ," she replied, "And he made me swear that I shall inform him if every this happened again."

Without even sitting down, Rasulullaah ρ proceeded back to the Masjid and made du'aa to Allaah saying, **"O Allaah! I am pleased with Uthmaan, You also be pleased with him. O Allaah! I am pleased with Uthmaan, You also be pleased with him."**[1]

Story 42 – A thousand Camels with their Loads in Charity

Hadhrat Abdullaah bin Abbaas τ reports that when a drought struck the people during the Khilaafah of Hadhrat Abu Bakr τ, the Khalifah addressed the people one morning saying, "You people will receive

[1] *Tareekh Ibn Khaldoon* (Vol.1 Pg.465).

relief before the evening arrives.” That morning, news came that Hadhrat Uthmaan τ had received a thousand camels loaded with grain and food.

The grain merchants went straight to Hadhrat Uthmaan τ’s house and knocked on the door. Hadhrat Uthmaan τ came out wearing a shawl that he draped around his shoulders. “What have you come for?” he asked them. “We have heard that you have a received a thousand camels loaded with grain and food, **so we have come to purchase them from you to relieve the poor people of Madinah.”** Hadhrat Uthmaan τ called them indoors where a large heap of grain was stored. “This has arrived from Shaam. At what profit margin will you purchase it from me?” “Twelve to ten (20% profit),” they replied. “How much more will you offer?” Hadhrat Uthmaan τ asked. “Fourteen to ten (40%),” they responded. When Hadhrat Uthmaan τ again asked them, they replied that they were even prepared to pay him 50% more than he had paid. This was the highest they could offer.

Hadhrat Uthmaan τ then said to them, “Will any of you pay me ten Dirhams for every Dirham I paid?” When they declared that this was impossible, Hadhrat Uthmaan τ said to them, **“I want all of you to be witness that I am donating all of this grain and food to the poor people of Madinah.”**[1]

Story 43 – A Fountain in Jannah

Hadhrat Basheer Aslami τ narrates that when the Muhaajireen arrived in Madinah, the water did not agree with them. **There was a well called Roomah** which was owned by a man from the Ghifaar tribe but he sold a water bag full of the water for a *Mudd*. Rasulullaah ρ once said to him, "Sell me the well in exchange for a fountain in Jannah." However, he submitted, "O Rasulullaah ρ! I have no source of income for my family and myself besides this well. I am therefore unable to sell it." When this news reached Hadhrat Uthmaan τ, **he bought the well from the man for thirty five thousand Dirhams.** He then approached Rasulullaah ρ and said, "Rasulullaah ρ! If I buy the well, will you promise me the same **fountain in Jannah that you had promised him?"** "Certainly," replied Rasulullaah ρ. Hadhrat Uthmaan τ

[1] *Tareekh Ibn Khaldoon* (Vol.1 Pg.468).

then said, **"I have already purchased it and I am donating it as Sadaqah for the Muslim public."**[1]

Story 44 - Rasulullaah ρ's Du'aa for Hadhrat Dhun Noorayn τ

Hadhrat Abu Mas'ood τ narrates, "We were with Rasulullaah ρ on an expedition when we started experiencing extreme hardship. I could see the strains of hardship on the faces of the Muslims and I could also notice the happiness on the faces of the Munaafiqeen (who were happy to see the Muslims suffer). When Rasulullaah ρ noticed this, he said, 'Allaah shall provide sustenance before the sun sets.' Hadhrat Uthmaan τ knew that the words of Allaah and His Rasul ρ were always true, so he bought fourteen camels together with the loads of food they carried. He then sent nine to Rasulullaah ρ. When Rasulullaah ρ saw them, he asked, 'What are these?' 'They are a gift to you from Uthmaan,' was the reply. The happiness on the face of Rasulullaah ρ was then clearly noticeable, while the faces of the Munaafiqeen displayed only unhappiness. I then saw Rasulullaah ρ raise his hands so high to pray for Hadhrat Uthmaan τ **that I could even the see the whiteness of his armpits. He made such du'aa for Hadhrat Uthmaan τ that I had never before or ever after heard him make for anyone else.** He prayed for Allaah to reward Hadhrat Uthmaan τ abundantly and to treat him ever so graciously."[2]

Story 45 – Simplicity

When Hadhrat Hasan was asked about the people **who slept in the Masjid in the afternoons,** he replied, "During his period as Khalifah, I saw Hadhrat Uthmaan bin Affaan τ sleep in the Masjid in the afternoon. When he then got up, **the imprint of the straw mat was visible on his side.** The people then used to say (out of astonishment at his simplicity and unpretentiousness), 'That is the Ameerul Mu'mineen! That is the Ameerul Mu'mineen!"[3]

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[1] Tabraani and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.11). This narration is quoted in *Hayaatus Sahabah* ψ.

[2] Tabraani. *Haythami* (Vol.9 Pg.85) has commented on the chain of narrators. Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.12). This narration is quoted in *Hayaatus Sahabah* ψ.

[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.60). Ahmad has also reported the narration, as quoted in *Sifatus Safwa* (Vol.1 Pg.116). This narration is quoted in *Hayaatus Sahabah* ψ.

Story 46 – The Importance of Asking the Right People

Hadhrat Sa'eed bin Sufyaan Qaari says, "When my brother passed away, he made a bequest that a hundred Dinaars should be donated in the path of Allaah. I therefore went to Hadhrat Uthmaan τ (to find out what to do), wearing a cloak, the collar and hem of which was decorated with silk. When I got there, Hadhrat Uthmaan τ had a man sitting with him. When the man saw me, he came up to me and started pulling at my cloak so that he could tear it up. Seeing this, Hadhrat Uthmaan τ told him to leave me alone and he did. Hadhrat Uthmaan τ then said, 'You people have been too quick (to start wearing silk).' I then proceeded to ask Hadhrat Uthmaan τ, 'O Ameerul Mu'mineen! My brother has passed away and made a bequest that a hundred Dinaars should be donated in the path of Allaah. What do you instruct me to do?'

'Have you asked anyone else before coming to me?' enquired Hadhrat Uthmaan τ. When I replied that I did not, he said, 'Had you been to seek a ruling from anyone else before coming to me and if he had passed a ruling other than what I shall **pass, I would have had you executed (for asking an ignorant person).** When Allaah commanded us to accept Islaam, we all did so and (by Allaah's grace) are all Muslims. Allaah then commanded us to make Hijrah so we made Hijrah and are all Muhaajireen and residents of Madinah. Allaah then commanded Jihaad and when you people waged Jihaad, you became Mujaahideen and residents of Shaam. Spend the money on yourself, on your family and on the needy ones around you (relatives and neighbours). If you take a Dirham and buy some meat for yourself and your family to eat (when necessary), you will have the reward of seven hundred Dirhams recorded to your name.' I then left him.

When I made enquiries about the man who was wrestling my cloak from me, I was informed that he was **Hadhrat Ali bin Abi Taalib τ**. I then visited him at his home and asked him what he saw me do wrong. He replied, **'I heard Rasulullaah ρ say, 'It will not be long before my Ummah legalises for themselves fornication and silk.' This is the first time that I have seen silk being worn by any Muslim.'** I then left him and proceeded to sell the cloak."[1]

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57). This narration is quoted in *Hayaatus Sahabah* ψ.

Story 47 – Consultation about Extending the Masjid

Hadhrat Muttalib bin Abdullaah bin Ibn Hantab narrates that when Hadhrat Uthmaan τ became the Khalifah in the year 24 A.H., the people requested him to extend the Masjid, complaining that it was too congested on Fridays, because of which they were forced to perform salaah on the adjoining ground. Hadhrat Uthmaan τ then consulted with the senior Sahabah ψ and they unanimously decided that the building be demolished and extended. After leading the Zuhr salaah, Hadhrat Uthmaan τ mounted the pulpit and after praising Allaah, he said, "O people! I have decided to demolish the Masjid of Rasulullaah ρ and to extend it. I testify that I have heard Rasulullaah ρ say, 'Whoever builds a Masjid for Allaah, Allaah shall build him a home in Jannah.' **I have also a precedent and leader who has passed before me and paved the way for me. He was Umar bin Khattaab who also extended and rebuilt the Masjid. In addition to this, I have consulted with the senior Sahabah ψ of Rasulullaah ρ, who are unanimous that the Masjid be demolished, rebuilt and extended."**

The people liked the idea and made du'aa for him. The following morning, Hadhrat Uthmaan τ summoned the builders and **he participated** in the construction even though he was a person who always **fasted by day and performed salaah during the night.** In fact, he was a person who seldom left the Masjid. **His instructions were that filtered plaster be made in *Batn Nakhl*.** Construction work commenced in the month of Rabee'ul Awwal in the year 29 A.H. and was completed when the New Year entered with the arrival of the crescent of Muharram of the year 30 A.H. The **construction therefore took ten months.**[1]

Story 48 – Importance given to Straightening the Rows of salaah

Hadhrat Maalik says, "I was with Hadhrat Uthmaan bin Affaan τ when the people stood up for salaah. I was busy requesting him to grant me an allowance and continued doing so as he straightened some pebbles

[1] Muslim, as quoted in *Wafaa'ul Wafaa* (Vol.1 Pg.355,356). This narration is quoted in *Hayaatus Sahabah* ψ.

with his shoe. **Eventually some men whom he had appointed to straighten the rows reported to him that** the rows had been straightened. He then told me to stand straight in one of the rows and called out the Takbeer."[1]

Story 49 – All over by the Morning

Hadhrat Sa'eed bin Musayyib says, "Hadhrat Umar bin Khattaab τ and Hadhrat Uthmaan bin Affaan τ used to debate a question so **vehemently that an onlooker would be convinced that they could never be reconciled.** However, they always **parted ways most amicably** (as if nothing had transpired between them)."[2]

Story 50 – Caution in Narrating Ahadeeth

Hadhrat Uthmaan τ used to say, "What prevents me from narrating Ahadeeth from Rasulullaah ρ is *not* the fact that I was not one of those Sahabah ψ with the best memories. What prevents me is that I can testify that I heard Rasulullaah ρ say, 'Whoever attributes anything to me that I never stated should prepare for his abode in Jahannam.'" Another narration quotes Rasulullaah ρ's words as, **"Whoever speaks lies about me should prepare for a house in Jahannam."[3]**

Story 51 – Fervour for Reciting the Qur'aan

Hadhrat Hasan says, "Ameerul Mu'mineen Hadhrat Uthmaan bin Affaan τ said, 'Had our hearts been pure, we would never get enough of the speech of Allaah Y and I would not like a single day pass by without looking into the Qur'aan.' When Hadhrat Uthmaan τ passed away, **the pages of his Qur'aan were in tatters because he was always looking into it so often."[4]**

Story 52 – Stones Glorify Allaah in his Palms

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[1] Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255). This narration is quoted in *Hayaatus Sahabah* ψ.
[2] Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241). This narration is quoted in *Hayaatus Sahabah* ψ.
[3] Ahmad, Abu Ya'la and Bazzaar. Haythami (Vol.1 Pg.143) has commented on the chain of narrators. This narration is quoted in *Hayaatus Sahabah* ψ.
[4] Bayhaqi in his *Asmaa was Sifaat* (Pg.182).

Hadhrat Suwayd bin Zaid reports, "When I once saw Hadhrat Abu Dharr τ sitting alone in the Masjid, **I took advantage of the opportunity and went to sit beside him**. When I mentioned Hadhrat Uthmaan τ to him, he said, **'Never say anything about Uthmaan τ unless it is good** because of something about him that I saw with Rasulullaah ρ. I used to search for the moments when Rasulullaah ρ was alone so that I could learn from him. When I went to Rasulullaah ρ one day, I found that he had already left home, so I followed him. Rasulullaah ρ sat down somewhere and I sat down with him. 'O Abu Dharr!' Rasulullaah ρ asked, 'What brings you here?' 'Allaah and His Rasul ρ,' I replied.

Abu Bakr τ then arrived and sat down on Rasulullaah ρ's right side. 'O Abu Bakr!' Rasulullaah ρ asked, 'What brings you here?' 'Allaah and His Rasool ρ,' he replied. Umar τ then arrived and sat down on Abu Bakr τ's right side. 'What brings you here, O Umar?' Rasulullaah ρ asked. 'Allaah and His Rasool ρ,' he replied. Uthmaan τ then arrived and sat down on Umar τ's right side. 'What brings you here, O Uthmaan?' Rasulullaah ρ asked. 'Allaah and His Rasool ρ,' he replied.

Rasulullaah ρ then picked up seven or nine pebbles that engaged in Tasbeeh in his hand so audibly that we could hear them sounding like the humming of bees. Rasulullaah ρ then put them down and they stopped humming. He then put them in Abu Bakr τ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. Abu Bakr τ then put them down and they stopped humming. Thereafter, Rasulullaah ρ put them in Uthmaan τ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. When Uthmaan τ put them down, they stopped humming.[1]

Another narration adds that Hadhrat Abu Dharr τ said, "Rasulullaah ρ then put them in Umar τ's hand and again they engaged in Tasbeeh so audibly that I could hear them sounding like the humming of bees. Umar τ then put them down and they stopped humming." The end of this narration adds that Rasulullaah ρ remarked, **"This denotes the successors of *Nubuwwah*."**[2] Another narration adds that Rasulullaah

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[1] Bazzaar. Haythami (Vol.8 Pg.299) has commented on the chain of narrators.
[2] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.132). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.215).

ρ also gave the pebbles to Hadhrat Ali τ and (after engaging in Tasbeeh) they stopped only after he had put them down.[1]

Yet another narration adds that Hadhrat Abu Dharr τ said, "Every person sitting in the gathering heard the Tasbeeh from each of them (from the four Khulafaa)…Thereafter, Rasulullaah ρ gave the pebbles in our hands (those of us apart from the four) and they did not engage in Tasbeeh in any of our hands."[2]

Story 53 – The Peril of Causing Harm to Rasulullaah ρ's Son-in-Law

Hadhrat Abdullaah bin Umar τ reports that Hadhrat Uthmaan τ was delivering a sermon from the pulpit when Hadhrat Jahjaa Ghifaari τ stood up, grabbed Hadhrat Uthmaan τ's staff and struck his knee so hard that the staff broke and Hadhrat Uthmaan τ's knee was seriously injured. Within the same year, Allaah afflicted Hadhrat Jahjaa τ with a disease that affected his arm and actually ate away the flesh. He passed away with this condition.

Another narration states that Hadhrat Jahjaa bin Sa'eed Ghifaari τ once confronted Hadhrat Uthmaan τ, snatched his stick from his hand and struck him so hard on his knee that the stick broke. The people were outraged, but Hadhrat Uthmaan τ merely got off the pulpit and went home. Allaah then afflicted Hadhrat Jahjaa Ghifaari τ's knee with a disease that killed him before the year had ended.[3]

Story 54 – The Importance Given to Following the Sunnah of Rasulullaah ρ

Hadhrat Uthmaan τ was once at Muzdalifah during Hajj when the sky became very bright after the Fajr salaah. Hadhrat Abdullaah bin Mas'ood τ then remarked, "If the Ameerul Mu'mineen leaves now for Mina, he would be following perfectly in the Sunnah of Rasulullaah ρ." As soon as Hadhrat Uthmaan τ heard this, he left so quickly that the narrator says, **"I cannot tell whether the words of Hadhrat**

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[1] Tabraani in his Awsat. Haythami (Vol.5 Pg.179) has commented on the chain of narrators.
[2] Tabraani, a *Majma'uz Zawaa'id* (Vol.5 Pg.299). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.54). This narration is quoted in *Hayaatus Sahabah* ψ.
[3] Abu Nu'aym in his *Dalaa'il* (Pg.221), Ibnus Sakan and Baawardi, as quoted in *Isaabah* (Vol.1 Pg.253). This narration is quoted in *Hayaatus Sahabah* ψ.

Abdullaah bin Mas'ood τ were faster or the departure of Umrah."[1]

Story 55 – Hadhrat Abu Bakr τ Lauds the Intelligence of Hadhrat Uthmaan τ

When Hadhrat Abu Bakr τ was dictating to Hadhrat Uthmaan τ his letter to appoint Hadhrat Umar τ as the Khalifah after him, Hadhrat Abu Bakr τ fell unconscious just before the name of the future Khalifah was written. Hadhrat Uthmaan τ then continued to write the name of Hadhrat Umar τ. When Hadhrat Abu Bakr τ regained consciousness, he asked Hadhrat Uthmaan τ to read the letter of appointment to him. Hadhrat Uthmaan τ then read it to him along with the part containing the name of Hadhrat Umar τ. To this, Hadhrat Abu Bakr τ exclaimed, "Allaahu Akbar!" and then lauded the intelligence and quick wittedness of Hadhrat Uthmaan τ.[2]

Story 56 – Taking Public Opinion into Consideration

Hadhrat Uthmaan τ once promised Hadhrat Abdullaah bin Sarah τ that he could keep a fifth of the booty if he ever managed to conquer an African territory. Consequently, when Hadhrat Abdullaah bin Sarah τ managed the victory, he kept the fifth of the booty. The Muslim public were unhappy about the deal and complained about it. When Hadhrat Uthmaan τ came to know about their displeasure, he asked Hadhrat Abdullaah bin Sarah τ to return the booty, saying, "Although I had made the promise, but (I am obliged to take the booty back because) **the Muslims will not accept it.**"[3]

Story 58 – Tolerating Ridicule for the Sake of Maintaining Family Ties

Hadhrat Uthmaan τ was a soft-natured person and always placed the interests of his family before his own. When the people once

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[1] Bukhaari, as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.285).
[2] Ibn Sa'd, as quoted in *Khulafaa Raashideen* (Pg.184).
[3] *Tareekh Tabari* (Pg.815), as quoted in *Khulafaa Raashideen* (Pg.188).

complained publicly about this behaviour, Hadhrat Uthmaan τ gathered the Sahabah ψ together and asked them in the name of Allaah to state **whether Rasulullaah ρ gave preferential treatment to the Quraysh and the Banu Haashim amongst them.** When no one replied, Hadhrat Uthmaan τ said, **"If I had the keys to Jannah in my hand, I would have filled the hands of the Banu Umayyah with them."**[1]

Story 58 – The Height of Justice

Because of a misunderstanding between Hadhrat Uthmaan τ and Hadhrat Abdullaah bin Mas'ood τ and Hadhrat Ubay τ, Hadhrat Uthmaan τ did not grant them their allocated share from the public treasury for a while (a right which the Khalifah can exercise). However, due to his concern for justice, Hadhrat Uthmaan τ had the money **given to the heirs of Hadhrat Abdullaah bin Mas'ood τ when he passed away. The amount was estimated at twenty five thousand.**[2]

Story 59 – An Astounding Judgement

When Hadhrat Umar τ was martyred by Abu Lu'lu, Hadhrat Umar τ's son Ubaydullaah had Abu Lu'lu's daughter and a new Iranian Muslim named Hurmuzaan killed because it was believed that they also participated in the murder plot. This was the first court hearing to take place when Hadhrat Uthmaan τ became the Khalifah.

When Hadhrat Uthmaan τ asked the Sahabah ψ for their opinions, Hadhrat Ali τ proposed that Hadhrat Umar τ's son be executed as Qisaas for the retaliatory murder of Hurmuzaan. Some of the Muhaajireen expressed surprise saying, "Umar τ was just killed and now his son too!" Hadhrat Amr bin Al Aas τ said, "O Ameerul Mu'mineen! I am sure that you will not be taken to task if you pardon Ubaydullaah." Citing such opinions, it was evident that most of the Sahabah ψ opposed the execution.

Hadhrat Uthmaan τ then passed judgement saying, **"Since Hurmuzaan has no heirs, I shall act as his guardian because I**

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[1] Ibn Sa'd, as quoted in *Khulafaa Raashideen* (Pg.203).

[2] Ibn Sa'd, as quoted in *Khulafaa Raashideen* (Pg.207).

am the Ameerul Mu'mineen. I shall therefore accept the blood money as recompense." Hadhrat Uthmaan τ then paid the blood money from his own pocket.[1]

Story 60 – Explaining the Reason for Performing Four Rakaahs in Mina

It was always the habit of **Hadhrat Uthmaan τ** to follow the Sunnah of Rasulullaah ρ to the tee. He therefore needed to explain his reasoning when, unlike Rasulullaah ρ, he **performed four Rakaahs Fardh salaah instead of two at Mina** and the other Sahabah ψ objected. "When I arrived in Makkah," he explained, "I had the intention of staying over (as a Muqeem) and I have heard Rasulullaah ρ say that when intended **to stay at a place as a Muqeem, a person needs to perform the salaah of a Muqeem."**[2]

Story 61 – Following the Sunnah

Hadhrat Uthmaan τ was once seen smiling as he made wudhu. When asked for the reason, he replied, "I once saw Rasulullaah ρsmile as he made wudhu."[3]

Story 62 – Displeasure when the Sunnah is Conflicted

Hadhrat Uthmaan τ was once performing Tawaaf with another Sahabi τ during Hajj when the Sahabi τ **kissed the Rukn Yamaani.** Because Hadhrat Uthmaan τ had not done so, the Sahabi τ caught hold of his hand so that he may also do so. "What are you doing?" Hadhrat Uthmaan τ asked, "Did you not perform Tawaaf with Rasulullaah ρ?" when the Sahabi τ declared that he had, Hadhrat Uthmaan τ asked, "Did you see Rasulullaah ρ do that?" "No," was the reply. **"Then is it not appropriate to follow Rasulullaah ρ?"** Hadhrat Uthmaan τ asked. "Of course," the Sahabi τ replied.[4]

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[1] *Ibn Atheer*, as quoted in *Khulafaa Raashideen* (Pg.210).
[2] *Ahmad*, as quoted in *Khulafaa Raashideen* (Pg.211).
[3] *Tareekh Tabari*, as quoted in *Khulafaa Raashideen* (Pg.240).
[4] Ahmad (Vol.1 Pg.70), as quoted in *Khulafaa Raashideen* (Pg.240)

Story 63 – Compensation

During his term as Khalifah, Hadhrat Umar τ had appointed Hadhrat Uthmaan bin Abil Aas Thaqafi τ as the governor of Bahrain and Ammaan. Hadhrat Uthmaan τ allowed him to continue as governor until relieving him of his duties in the year 29 A.H. Hadhrat Uthmaan bin Abil Aas τ then proceeded to live in Basrah. He, however, still owned a house beside the Masjidun Nabawi in Madinah, which Hadhrat Uthmaan τ was forced to demolish to include within the Masjid when it was extended.

To compensate Hadhrat Uthmaan bin Abil Aas τ for the loss of his post and his property, Hadhrat Uthmaan τ granted him a large plot of land in Basrah, which historians estimate to measure ten thousand *Khareeb*, with each *Khareeb* measuring approximately 150 square feet. Together with this gift, Hadhrat Uthmaan τ also wrote a letter to him saying, "I have granted you this property in lieu of your property in Madinah that Ameerul Mu'mineen Hadhrat Umar τ purchased from you for the extension of the Masjidun Nabawi. The value of this property that exceeds that of your property in Madinah is a gift from me to you in lieu of relieving you of your post."[1]

Story 64 – Modesty even from Slave Women

Bunaana was the slave girl of one of Hadhrat Uthmaan τ's wives. She says that when she used to bring Hadhrat Uthmaan τ's clothing for him after he had taken a bath, he would tell her, "Do not look at my body because it is not permissible for you to do so."[2]

Story 65 – Fine Points

Whenever something caught the attention of Hadhrat Uthmaan τ and he noted something of particular interest, he would mention this to the people present. He was once on the Mimbar to inform the people about the Muslim **conquest of Morocco,** when he saw **Hadhrat Abdullaah bin Zubayr τ** also present there. Hadhrat Abdullaah bin Zubayr τ had himself participated in the conquest and had been sent by Hadhrat Abdullaah bin Sa'd bin Abi Sara τ to convey the news to Madinah.

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[1] *Mu'jamul Buldaan* (Vol.5 Pg.266), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.276).
[2] Ibn Sa'd (Vol.3 Pg.41), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.277).

Hadhrat Uthmaan τ therefore called him up to describe the events to the Muslims.

Since Hadhrat Abdullaah bin Zubayr τ's mother was Hadhrat Asmaa رضي الله عنهما, who was the daughter of Hadhrat Abu Bakr τ, **Hadhrat Abdullaah bin Zubayr τ looked very much like Hadhrat Abu Bakr τ.** Seeing this striking resemblance, Hadhrat Uthmaan τ addressed the people saying, "Dear people! Marry women who resemble their fathers and brothers because I have not seen anyone resemble Abu Bakr Siddeeq τ more than Abdullaah bin Zubayr τ."[1]

Story 66 – Buying Exquisite Clothing for his Wife

A narration of Ibn Sa'd tells us that the Sahabah ψ (those who could afford it) **used to clothe their wives in exquisite clothing.** Hadhrat Uthmaan τ was also one who did this. He once bought his wife Naa'ilah a silken shawl for 200 Dirhams and said, **"I have bought this for Naa'ilah and will be happy to see her wear it."**[2]

Story 67 – The Honour of Compiling the Qur'aan

Hadhrat Hudhayfah bin Yamaan τ participated in the Battle of Armenia and Azerbaijan along with the Muslim armies from Shaam and Iraq. When he noticed the intense conflict between the soldiers of the two armies concerning the recitation of the Qur'aan, he brought it to the attention of Hadhrat Uthmaan τ. "O Ameerul Mu'mineen!" he said, "Please see to the Ummah before the time comes when their conflict concerning the Qur'aan becomes as serious as it was between the Jews and Christians."

Hadhrat Uthmaan τ consulted with the Sahabah ψ on the issue and it was after they had taken a unanimous decision to go ahead that **Hadhrat Uthmaan τ asked for the copy of the Qur'aan compiled during the time of Hadhrat Abu Bakr τ.** The copy was then in the custody of Ummul Mu'mineen Hadhrat Hafsah رضي الله عنهما. Hadhrat Uthmaan τ then **appointed a committee of four men to prepare a copy of the Qur'aan** that portrayed the accurate recitation of the Qur'aan. The committee comprised of:

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[1] *Al Bayaan wat Tabyeen* (Vol.3 Pg.40), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.274).
[2] Ibn Sa'd (Vol.3 Pg.40), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.274).

1. Hadhrat Zaid bin Thaabit τ
2. Hadhrat Abdullaah bin Zubayr τ
3. Hadhrat Sa'd bin Al Aas τ
4. Hadhrat Abdur Rahmaan bin Haarith bin Hishaam τ

Of these men, all belonged to the Quraysh and it was only Hadhrat Zaid τ who belonged to the Ansaar. Since the Qur'aan was revealed in the dialect of the Quraysh, Hadhrat Uthmaan τ directed the committee to follow the dialect of the Quraysh if ever there arose a difference between them.

The copy prepared by Hadhrat Abu Bakr τ was returned to Hadhrat Hafsah رضي الله عنهما once the committee had completed their task. The copy they prepared was called the Uthmaani Mashaf. Several more copies were prepared, which were sent to the major cities of Islaam and it is still according to this copy that the Qur'aan is recited and written to this day.[1]

Story 68 – Heeding to the Sunnah

Hadhrat Uthmaan τ once sat at the door of the Masjid, sent for the rump of a goat and ate it while sitting there. He then proceeded to perform salaah without performing wudhu. When the people looked to him in surprise after the salaah, he said, **"Rasulullaah ρ ate the rump of a goat at that very spot and then proceeded to perform salaah without performing wudhu."**[2]

Story 69 – Giving up a Right Despite being Deserving it

Hadhrat Uthmaan τ once purchased a piece of land from someone who did not come to collect is money for a long while. When Hadhrat Uthmaan τ met the man somewhere, he asked him why he had not come for his money. The man said that he was wrong to have made the sale and that people were condemning him for it. He therefore wished to revoke the sale. Although Hadhrat Uthmaan τ was not obliged to revoke the sale, he gave the man the option to have the

[1] Bukhaari, as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.274).
[2] Ahmad (Vol.1 Pg.62), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.285).

property back. He then narrated the Hadith, "Allaah shall admit into Jannah the person who loves to make peace and who is soft-hearted, whether he is the buyer or the seller, the beggar or the donor."[1]

Story 70 – Kindness even to those to come after him

Out of respect for Rasulullaah ρ, Hadhrat Abu Bakr τ would never sit on that step of the Mimbar where Rasulullaah ρ sat. Out of respect for both Rasulullaah ρ and Hadhrat Abu Bakr τ, Hadhrat Umar τ sat on the step below the one upon which Hadhrat Abu Bakr τ sat. When Hadhrat Uthmaan τ became the Khalifah, he realised that this procedure could not be sustained. **He therefore started to sit on the step upon which Rasulullaah ρ sat.** This act was really one of kindness to those to come after him, while adhering to the Sunnah.[2]

Story 71 – Reciting the Entire Qur'aan in a Single Rakaah

Hadhrat Abdur Rahmaan bin Uthmaan رحمه الله says, "I was once performing salaah behind the Maqaam Ibraheem and made the salaah so long that I though none would ever be able to surpass me. Someone then came beside me **and motioned for me to move.** I, however, ignored him. When he motioned a second time, I noticed that he was Ameerul Mu'mineen Hadhrat Uthmaan τ, so I moved off my place out of respect. **He then started to perform salaah and completed the entire Qur'aan in a single Rakaah."**[3]

Story 72 – The Army to India

The Muslim army had reached the borders of India during the time of Hadhrat Umar τ. Therefore, when Hadhrat Uthmaan τ succeeded him as the Khalifah, he gave instructions to Hadhrat Abdullaah bin Aamir the governor of Iraq to send someone into India to find out about the country. The scout was then to report directly back to Hadhrat Uthmaan τ in Madinah.

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[1] *Al Bidaayah wan Nihaayah* (Vol.7 Pg.216), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.287).
[2] *Al Bidaayah wan Nihaayah* (Vol.7 Pg.148), *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.294).
[3] Ibn Sa'd (Vol.3 Pg.53), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.282).

Hakeem bin Jabal Abdi was sent on this mission and, as commanded, he reported back to Hadhrat Uthmaan τ upon his return. He said, "O Ameerul Mu'mineen! I have thoroughly reconnoitred the towns of India and know them very well." "Then do tell us about them," Hadhrat Uthmaan τ asked. In reply, Hakeem recited a couplet which meant:

"Its water is scarce, its produce is limited and its thieves are bold
If our army is small, it will be destroyed and if it is large, it will starve"

After listening to this, Hadhrat Uthmaan τ asked Hakeem, "Are you serious or are you merely discouraging us?" When Hakeem made it clear that he was merely stating the facts as they were, Hadhrat Uthmaan τ cancelled the expedition to India.[1]

Story 73 – Advice to the Naval Expedition

Hadhrat Mu'aawiya τ once wrote to Ameerul Mu'mineen Hadhrat Uthmaan τ requesting permission to conquer the island of Rhodes in the Mediterranean Sea. Hadhrat Uthmaan τ convened a meeting with the Sahabah ψ to consult with them about the issue. "O Ameerul Mu'mineen!" they said, "There was no reluctance when it came to the conquest of Cyprus, which served to greatly lift the morale of the Muslims. We feel that Mu'aawiya τ be allowed to sail."

Hadhrat Uthmaan τ then wrote back to Hadhrat Mu'aawiya τ saying, "Permission has been granted for your request. **Fear Allaah and never lose your far-sightedness.** If you have any fears before setting sail, then do not sail because the dangers of the sea are grave."[2]

Story 74 – Fixing an Allowance for people with Families

Hadhrat Abu Is'haaq رحمه الله that his grandfather once passed by Hadhrat Uthmaan τ, who asked him how many children he had. When he informed Hadhrat Uthmaan τ how many children he had, the Ameerul

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[1] *Futuhul Buldaan*, as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.124).
[2] *Kitaabul Futuh* (Vol.2 Pg.127), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.107).

Mu'mineen said, **"We shall then fix a hundred Dirhams per head for your family and yourself."**[1]

Story 75 – Relieving his Son-in-Law of his Post because of Misappropriation

Harth bin Hakam was Hadhrat Uthmaan τ's cousin and son-in-law. Hadhrat Uthmaan τ appointed him to the post of monitoring prices, mark-ups, scales, coins and other market-related issues so that there does not arise any disputes between buyers and sellers. However, Hadhrat Uthmaan τ learned that Harth was not fulfilling the duty honestly and was extracting undue benefit from his position by reserving certain commodities for himself. **Despite their family ties, Hadhrat Uthmaan τ made no secret of his displeasure and immediately dispelled Harth from his post.**[2]

Story 76 – Caution in Disciplinary Matters

Hadhrat Uthmaan τ's slave Mihjan reports that a woman in tattered clothing once came to Hadhrat Uthmaan τ, confessing to have committed adultery. Hadhrat Uthmaan τ instructed Mihjan to escort her out, which he duly did. However, the lady soon returned to repeat the confession. Hadhrat Uthmaan τ again asked Mihjan to see her out. She, however, returned for a third time.

This time, Hadhrat Uthmaan τ addressed Mihjan saying, **"This woman is impoverished and such a condition often makes them commit evil.** Take her away, feed her a good meal, give her good clothing to wear, load a donkey with flour, dates and raisins and attach her to a caravan that may be leaving."

Mihjan did as he was instructed and when he was seeing her off with the caravan, he asked her whether she still confessed to the sin. She replied, "Not at all. I came with the confession before the Ameerul Mu'mineen so that he could see my impoverished state."[3]

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[1] *Futuhul Buldaan* (Pg.445), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.137).
[2] *Taareekhul Khamees* (Vol.2 Pg.268), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.135).
[3] *Kanzul Ummaal* (Vol.15 Pg.27), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.144).

Story 77 – Warning the Masses Against Treating Laws Lightly

When it was discovered that there was a person practising magic, someone by the name of Jundub decided to beat the magician up. Since the region was under the governorship of Hadhrat Waleed bin Uqba, Hadhrat Uthmaan τ wrote to him saying, "Make Jundub take an oath that he did not know that he had the right to punish the magician. If he takes the oath, give him some punishment and then set him free. **Then make it clear to the people that they should never act upon mere suspicion and that they should never take the law into their own hands."**[1]

Story 78 – Remaining Steadfast upon the Pledge made to Rasulullaah ρ

Hadhrat Aa'isha رضي الله عنها reports, "Rasulullaah ρ once said, 'Call one of my companions.' I asked, 'Abu Bakr?' 'No,' replied Rasulullaah ρ. 'Then Umar?' I asked. 'No,' Rasulullaah ρ again replied. 'Then your cousin Ali?" I said. When Rasulullaah ρ again replied in the negative, I said, 'Then Uthmaan?' 'Yes,' Rasulullaah ρ replied. When Uthmaan τ arrived, Rasulullaah ρ took him aside and whispered something to him, which made Uthmaan τ's face grow pale. The day Uthmaan τ was besieged in his house (by some Muslim rebels), we asked, 'O Ameerul Mu'mineen! Should we not fight them?' He replied, 'No. Rasulullaah ρ undertook a pledge from me and I shall remain steadfast on it.'"[2]

Story 79 – It is Permissible to take the Life of a Muslim only for three Reasons

Hadhrat Abdullaah bin Umar τ narrates that when Hadhrat Uthmaan τ was besieged in his house; he looked out to the people (the rebels) and asked them, "For what reason do you want to kill me? I have heard Rasulullaah ρ say, 'A person's blood is forbidden unless for one of three

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[1] *Tareekh Tabari* (Vol.4 Pg.275), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.149).
[2] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.181). Ibn Sa'd (Vol.3 Pg.46) has also reported the narration but in greater detail. This narration appears in *Hayaatus Sahabah ψ*.

reasons; the married man who commits adultery shall be stoned to death, the one who **intentionally murders** shall be executed and the one who renounces Islaam shall also be executed.' By Allaah! I have never committed **adultery,** neither during the Period of Ignorance nor as a Muslim. I have also never murdered anyone because of which I should be executed and I have also never **renounced Islaam.** I testify that there is none worthy of worship but Allaah and that Muhammad ρ is the servant and messenger of Allaah."[1]

Story 80 – Addressing the Rebels

Hadhrat Abu Layla Kindi reports that he was present when Hadhrat Uthmaan τ was besieged in his house and peeped through a vent in the wall and said, "O people! Do not kill me and (if I have sinned) rather get me to repent. I swear by Allaah that if you kill me, you (Muslims) **shall never again be able perform salaah together nor fight the enemy in as a unified force.** You will then be at loggerheads until you become like this." He then interlaced his fingers. He then recited a verse of the Qur'aan (quoting the words of Hadhrat Shu'ayb υ):

وَيَا قَوْمِ لاَ يَجْرِمَنَّكُمْ شِقَاقِي أَن يُصِيبَكُم مِّثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيد

"O my people! Let not your opposition for me cause the same punishment to afflict you as afflicted the nation of Nooh υ or the nation of Hood υ or the nation of Saalih υ. And the nation of Loot υ are not far off from you *(in memory and location)***."** {Surah Hood, verse 89}

Hadhrat Uthmaan τ then sent for Hadhrat Abdullaah bin Salaam τ to ask him what his opinion was. Hadhrat Abdullaah bin Salaam τ replied, "Restraint! Restraint, (restrain your hand from the rebels) because it lends more weight to your argument (on the Day of Qiyaamah)."[2]

Story 81 – Matchless Resolve

Hadhrat Mughiera bin Shu'ba τ narrates that when Hadhrat Uthmaan τ was under siege, he approached him and said, "You are the leader of the masses and are in the predicament you can see. I therefore have three proposals for you. You may choose any of them you like. You

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[1] Ahmad and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.179). This narration appears in *Hayaatus Sahabah ψ*.
[2] Ibn Sa'd (Vol.3 Pg.49). This narration appears in *Hayaatus Sahabah ψ*.

may go out and fight them for you have many supporters with great strength and you are on the truth while they are upon falsehood. Alternatively, you may open up a door from your house apart from the one where they are stationed, from where you can mount your animal and go to Makkah. They shall never regard your blood as lawful (for them to spill) as long as you are there. Another option is that **you go to Shaam where the people of Shaam are there for you as well as Mu'aawiya τ."**

Hadhrat Uthmaan τ replied, "I cannot go out and fight them because I never want to be the first of the Ummah of Rasulullaah ρ to shed (the) blood (of Muslims). Although they will never regard my blood to be lawful if I go to Makkah, I have heard Rasulullaah ρ say, 'A man form the Quraysh will go to Makkah and be a cause of spreading irreligiousness. He shall suffer the punishment of half the universe.' I never want that man to be me. I cannot also go to Shaam although the people of Shaam and Muaa'wiya are there because I shall never leave the place of Hijrah and the proximity of Rasulullaah ρ."[1]

Story 82 – Killing one Person is As Bad as Killing all of Mankind

Hadhrat Abu Hurayrah τ reports that he entered Hadhrat Uthmaan τ's house when he was under siege and said, "O Ameerul Mu'mineen! It has now become permissible for you to fight these rebels." Hadhrat Uthmaan τ asked, "O Abu Hurayrah! Would you like to kill all of mankind including myself?" "Certainly not," replied Hadhrat Abu Hurayrah τ. Hadhrat Uthmaan τ then said, **"By Allaah! If you kill a single person it is tantamount to killing all of mankind."** Hadhrat Abu Hurayrah τ then returned without fighting.[2]

Story 83 – The Will never to Spill any Blood to Save his Own

Hadhrat Abdullaah bin Zubayr τ entered Hadhrat Uthmaan τ's house and said, "O Ameerul Mu'mineen! **In your house you have such a group of people who will attract the help of Allaah (when**

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[1] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.211). Haythami (Vol.7 Pg.230) has commented on the chain of narrators. This narration appears in *Hayaatus Sahabah ψ*.

[2] Ibn Sa'd (Vol.3 Pg.48) as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.25). This narration appears in *Hayaatus Sahabah ψ*.

fighting the rebels) even though they may be few in number. Please issue the command so that we may fight." Hadhrat Uthmaan τ said, "I am pleading to every man in the name of Allaah that he should not have his blood spilt for me and should not spill the blood of another for me." Another narration states that Hadhrat Abdullaah bin Zubayr τ said to Hadhrat Uthmaan τ, "Fight them because Allaah has made it permissible for you to fight them." Hadhrat Uthmaan τ replied, "Never! I swear by Allaah that I shall never fight them."[1]

Story 84 – Handing the Rebels over to Allaah

Hadhrat Abdullaah bin Saa'idah τ reports that Hadhrat Sa'eed bin Al Aas τ came to Hadhrat Uthmaan τ and said, "O Ameerul Mu'mineen! For how long will you restrain our hands? These people have eaten at us. While some of them have fired arrows at us, others have thrown stones at us and some have even drawn their swords. Please give us the command (to fight)." Hadhrat Uthmaan τ replied, **"I have no intention of fighting them even though I know that I will be safe from them if I do so.** I prefer to rather hand them over to Allaah together with those who instigated them against me because we will all be gathered together before our Rabb. As for fighting them, I swear by Allaah that I shall never issue the command."[2]

Story 85 – An Oath Never to Spill Blood

Hadhrat Shaddaad bin Aws τ narrates that then when the siege of Hadhrat Uthmaan τ's house became too difficult; he peeped out to see the people and said, "O servants of Allaah!" Hadhrat Shaddaad τ says that he then saw Hadhrat Ali bin Abi Taalib τ outside his house wearing the turban of Rasulullaah ρ and his sword around his neck. In front of him was Hadhrat Hasan τ, Hadhrat Abdullaah bin Umar τ and a group of the Muhaajireen and Ansaar. They launched an assault on the rebels (surrounding the house) and dispersed them all. They then entered the house where Hadhrat Ali τ said to Hadhrat Uthmaan τ, "As Salaamu Alayka, O Ameerul Mu'mineen! Verily Rasulullaah ρ did not attain this (dominance) until he struck those who turned away with those who came forward. By Allaah! I believe that these people want nothing but to kill you, so issue the command for us to fight them. Hadhrat Uthmaan τ said, "In the name of Allaah do I implore a person who

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[1] Ibn Sa'd (Vol.3 Pg.49). This narration appears in *Hayaatus Sahabah ψ*.
[2] Ibn Sa'd (Vol.5 Pg.23). This narration appears in *Hayaatus Sahabah ψ*.

acknowledges the right he owes to Allaah and the right he owes to me that he should not spill even a cupping-glass of blood because of me and that he should not even spill his own blood because of me."

When Hadhrat Ali τ repeated his request, Hadhrat Uthmaan τ gave the same reply. Hadhrat Ali τ then left the house saying, "O Allaah! You know well that we have tried our level best." He then entered the Masjid, where it was time to perform salaah. "O Abul Hasan!" the people said to him, "Go forward and lead the salaah." Hadhrat Ali τ replied, **"I shall not lead you in salaah when your Imaam is under siege.** I shall rather perform salaah by myself." He then performed the salaah by himself and then went to his house. His son met him and said, "Dear father! I swear by Allaah that the rebels have barged into the house." Hadhrat Ali τ sighed, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! By Allaah! They will certainly martyr him." Some people asked, **"O Abul Hasan! Where will Hadhrat Uthmaan τ be (when they martyr him)?" He replied, "In Jannah. I swear by Allaah that he will enjoy an extremely close position to Allaah."** Then they asked, "And where will they (the murderers) be, O Abu Hasan?" Hadhrat Ali τ thrice repeated, "By Allaah! They will be in Hell."[1]

Story 86 – Advice to Remain Affiliated with the Masses

Hadhrat Abu Salama bin Abdur Rahmaan reports that Hadhrat Abu Qataadah τ and another person went to Hadhrat Uthmaan τ while his house was under siege. They requested permission to proceed for Hajj and he granted them permission. They then asked, "With whom should we affiliate if these rebels gain the upper hand?" Hadhrat Uthmaan τ replied, **"Stick with the majority."** They then asked, "But what if these rebels who gain the upper hand form the majority?" "Who then should we affiliate with?" Hadhrat Uthmaan τ repeated, **"Stick with the majority wherever they may be."**[2]

Story 87 – An Unprecedented Display of Patience

[1] Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128). This narration appears in *Hayaatus Sahabah ψ*.
[2] Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128). This narration appears in *Hayaatus Sahabah ψ*.

The narrator of the above narration continues, "We were leaving when we met Hasan bin Ali τ at the door as he was going to Uthmaan τ. We returned with him to hear what he had to say. He greeted Uthmaan τ and then said, 'O Ameerul Mu'mineen! Command us to do as you wish.' Uthmaan τ replied, 'Dear nephew! Go and sit in your home until Allaah brings His decision to pass.' When he left, we left with him but then met Ibn Umar τ at the door as he was going to Uthmaan τ. We returned with him to hear what he had to say. He greeted Uthmaan τ and then said, 'O Ameerul Mu'mineen! I had been in the company of Rasulullaah ρ and I listened and obeyed. Thereafter, I had been in the company of Abu Bakr τ and I listened and obeyed. After that, I had been in the company of Umar τ and I also listened and obeyed, dutifully acknowledging his rights as my father and as the Khalifah. I am now present to obey you, O Ameerul Mu'mineen. Command us to do as you wish.' Hadhrat Uthmaan τ twice repeated, 'May Allaah reward with the best rewards, O family of Umar τ.' He then added, 'However, I do need blood to be spilt.'"[1]

Story 88 – Placing Others Before Himself

Hadhrat Abu Hurayrah τ says, "I was under siege with Uthmaan τ in his house when one of our men was struck by an arrow. I said, 'O Ameerul Mu'mineen! Now that one of our men has been killed, it is alright for us to fight back.' He replied, 'O Abu Hurayrah! I strictly command you to throw down your sword. It is my life that is wanted and I am prepared to save the Mu'mineen by giving my own life.' **I then threw away my sword and do not know where it is to this day."**[2]

Story 89 – Meeting Rasulullaah ρ in a Dream

Hadhrat Abdullaah bin Salaam τ narrates, "I went to Uthmaan τ when he was imprisoned in his house. 'A warm welcome to my brother,' he said. He then said, 'Last night I saw Rasulullaah ρ by this window. 'O Uthmaan!' he said, 'Have they surrounded you?' When I replied in the affirmative, Rasulullaah ρ further asked, 'And have they made you thirsty?' When I confirmed this, **Rasulullaah ρ held out a bucket of water from which I drank to my fill. In fact, I actually felt the**

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[1] Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128). This narration appears in *Hayaatus Sahabah ψ*.
[2] Abu Umar, as quoted in *Kanzul Ummaal* (Vol.9 Pg.129). This narration appears in *Hayaatus Sahabah ψ*.

coolness of the water on my chest and between my shoulders. Rasulullaah ρ then said, 'If you wish, you may be assisted against them or alternatively, **you may terminate your fast with us.**' I chose to rather terminate my fast with them.' Uthmaan τ was then martyred that very day."[1]

Story 90 – Concern not to Stir Trouble with his Words

Hadhrat Katheer bin Silt narrates, "On the day Hadhrat Uthmaan τ was martyred, he happened to fall asleep (during the day). He then woke up and said, 'I would inform you of something had it not been for people saying that Uthmaan wishes to stir trouble.' 'May Allaah mend your affairs,' we said, 'Please do inform us because we will not say what other people say.' He then related, 'I saw Rasulullaah ρ in the sleep I just had and he said to me, **'You will be with us this Friday.'**"[2] Another narration adds that that very day was Friday.[3]

Story 91 – Reciting the Qur'aan even when Under Siege

Hadhrat Muslim Abu Sa'eed who was a freed slave of Hadhrat Uthmaan bin Affaan τ says, "Hadhrat Uthmaan τ set twenty slaves free and **then asked for a pair of trousers, which he wore, even though he never wore trousers at any time before Islaam or after becoming a Muslim.** He then said, 'Last night I saw Rasulullaah ρ, Abu Bakr τ and Umar τ. They said to me, 'Be patient because you will terminate your fast with us tomorrow evening.' He then asked for his Qur'aan and opened it before him (to recite). **He was later martyred with the Qur'aan still in front of him."**[4]

[1] Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.182). This narration appears in *Hayaatus Sahabah ψ*.
[2] Haakim (Vol.3 Pg.99), reporting from reliable sources as confirmed by Dhahabi. This narration appears in *Hayaatus Sahabah ψ*.
[3] Ibn Sa'd (Vol.3 Pg.75). Abu Ya'la has reported a similar narration, but Haythami (Vol.7 Pg.232) has commented on the chain of narrators. This narration appears in *Hayaatus Sahabah ψ*.
[4] Abdullaah and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.232). *Majma'uz Zawaa'id* and *Al Bidaayah wan Nihaayah* state several other narrations of the same. This narration appears in *Hayaatus Sahabah ψ*.

Story 92 – Love and Respect for the City of Rasulullaah ρ

When matters deteriorated in Madinah, Hadhrat Mu'aawiya τ advised Hadhrat Uthmaan τ to either to move to Shaam or to allow him to mobilise a regiment of his army to defend the Khalifah in Madinah. Hadhrat Uthmaan τ, however, turned down both offers saying, "I shall never leave the company of Rasulullaah ρ for any price and will also not allow such a large army into Madinah that will cause the people of Madinah to suffer a shortage of food."[1]

Story 93 – Appointing a Representative to Perform Hajj

Ever since he acceded to the post of Khilaafah, it was the practice of Hadhrat Uthmaan τ **to proceed for Hajj every year and to summon the governors of all the territories there. He would then hear the conditions of the people in all the Muslim lands and be able to ascertain their difficulties.**

However, when he was under siege in Madinah, he instructed Hadhrat Abdullaah bin Abbaas τ to proceed on his behalf. "I think," Hadhrat Abdullaah bin Abbaas τ remarked, "That waging Jihaad against these rebels is better than performing Hajj." Notwithstanding this, Hadhrat Uthmaan τ insisted that Hadhrat Abdullaah bin Abbaas τ do as he was instructed and finally took an oath in Allaah's name that he complies. Hadhrat Abdullaah bin Abbaas τ was then forced to do as bidden.[2]

Story 94 – Serving the Servants

Hadhrat Muhammad bin Hilaal reports from his grandmother that she served Hadhrat Uthmaan τ during the days that he was under siege in Madinah. When she failed to arrive one day, Hadhrat Uthmaan τ enquired after her. He was informed that she had given birth to her son (Hilaal). He then sent for her fifty Dirhams and a sheet of cloth saying, "This shall be the child's allowance, which he shall receive every

[1] *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.284).
[2] *Kaamil* of Ibn Atheer (Vol.3 Pg.174), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.251)

monthly. The allowance shall be doubled as soon as the child turns a year."[1]

Story 95 – The Parting Advices of Hadhrat Uthmaan τ

Hadhrat Alaa bin Fadhl narrated from his mother that after Hadhrat Uthmaan τ was martyred, the people searched for his wealth and found a locked box. When they opened the box, they found in it a paper on which the following was written:

"This is the parting advice of Uthmaan. I begin with the name of Allaah the Most Kind the Most Merciful. Uthmaan bin Affaan testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ε was Allaah's servant and messenger. He also testifies that Jannah is real, Jahannam is real and that Allaah shall resurrect those in the graves on a day about which there is no doubt. Indeed, Allaah never breaks a promise. Upon this did he live, upon this did he die and with this will he be resurrected, Inshaa Allaah."

A narration of Nizaamul Mulk states that the following couplets were written on the reverse side of this paper (which mean):

"Independence makes one so content that his status soars
Even though it suppresses him to the extent that poverty threatens

Though you should be patient when it strikes, remember that difficulty
Never comes without ease following on its heels

Whoever does not compare times cannot understand grief
The promises of time are to be found in the changing of the days"2

Story 96 – Intuition

The rebels once sent a man from the Banu Layth into Hadhrat Uthmaan τ's house. "Which tribe do you belong to?" Hadhrat Uthmaan τ asked. When the man replied that he was from the Bau Layth tribe, Hadhrat

[1] *Al Bidaayah wan Nihaayah* (Vol.7 Pg.214), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.156).
[2] *Fadhaa'ili Raazi*. The narration appears in *Hayaatus Sahabah ψ.*

Uthmaan τ remarked, "Then you cannot be the one to murder me." "Why is that?" the man enquired. "Were you not amongst the group whom **Rasulullaah ρ prayed for by saying that you will be safeguarded during times like this?"** When the man admitted that he was, Hadhrat Uthmaan τ said, "You will then not be amongst the destroyed ones." The man then left and deserted the rebels.

The rebels then sent a man from amongst the Quraysh. When the man entered, he said, "O Uthmaan! I shall be the one to slay you." "Not at all," Hadhrat Uthmaan τ responded. "Why is that?" the man enquired. **"Because Rasulullaah ρ prayed for your forgiveness one day,"** Hadhrat Uthmaan τ replied, "You will therefore never have blood on your hands." The man then left in repentance and also deserted the rebels.[1]

Story 97 – The Sanctity of the Haram and Harming Fellow Muslims

Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Uthmaan τ once said to him, "Although I have appointed Khaalid bin Aas bin Hishaam as the governor of Makkah, I fear that the people may rebel against him and start a war within the Haram. This will affect the peace of the Haram and is especially serious since it is the time of Hajj and people will arrive in Makkah from all over the world. I have therefore decided to leave all the affairs of the Haraam upon you[2]

Story 98 – Appointing People according to their Capabilities

Hadhrat Abu Hudhayfah τ was of high lineage amongst the Quraysh and also amongst the earliest Muslims. His son Muhammad was still a young boy when he lost his father and was **adopted by Hadhrat Uthmaan τ.** However, when Hadhrat Uthmaan τ became the Khalifah, Muhammad was not appointed to any post, much to his disappointment. This was because he was not practising upon the Deen properly. When he once asked Hadhrat Uthmaan τ to appoint him to a post, Hadhrat Uthmaan τ refused saying, **"I would have appointed**

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[1] *Tareekh Tabari* (Vol.3 Pg.399).
[2] *Tareekh Tabari (Vol.3 Pg.414).*

you to some post of governorship if I knew that you were capable. However, you are not fit for such a post." Muhammad then walked away in anger.[1]

Story 99 - The Height of Justice

Delegations from Kufa, Basrah and Egypt all left together to complain to Hadhrat Uthmaan τ and joined up outside Madinah. When he heard about their arrival, Hadhrat Uthmaan τ sent two men to ask them why they had come. The two men returned with the message that they had come to **highlight Hadhrat Uthmaan τ's iniquities and force him to step down as the Khalifah. They also added that they intended to assassinate him if he refused.**

Hadhrat Uthmaan τ laughed at this and then summoned them all together with the Sahabah ψ to state their case. He then consulted with the Sahabah ψ about what steps to take concerning them. When some of them suggested that they all be executed, Hadhrat Uthmaan τ remarked, **"Not until any of them show signs of Kufr or deserve perpetrating a crime that warrants execution. It would be unjust to punishment any of them without such a reason."**[2]

Story 100 – The Effects of a Curse

Hadhrat Abu Qilaaba reports, "I once heard **a man** in the marketplace of Shaam screaming, 'Fire! Fire!' When I saw him, I noticed that both his hands were severed and both his feet as well. **He was also blind and dragging himself along with his face on the ground.** All the while, he was shouting, **'Fire! Fire!'** When I asked about his condition, he informed, 'I was amongst those who barged into the house of Hadhrat Uthmaan τ. His wife started to scream when we entered and I promptly slapped her. 'What is the mater with you?' Uthmaan τ asked, **'You are hitting a woman without any cause! May Allaah cut off your hands and feet, make you blind and cast you into the fire.'** I became terrified and ran away. This is now my condition and it is only the fire that remains."[3]

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[1] *Hadhrat Uthmaan τ Khalifah Madhloom* (Pg.128).
[2] *Hadhrat Uthmaan τ Khalifah Madhloom* (Pg.139).
[3] *Hadhrat Uthmaan τ Khalifah Madhloom* (Pg.213).

The Ultimate Testimony

The house of Amr bin Hazam was adjacent to the house of Hadhrat Uthmaan τ and one of its windows opened into Hadhrat Uthmaan τ's house. While some skirmishes were taking place between the two groups, Muhammad bin Abu Bakr and some other rebels managed to leap through this window and enter Hadhrat Uthmaan τ's house. It was after Asr and Hadhrat Uthmaan τ was fasting at the time. His wife Naa'ilah bint Qaraafasah was sitting with him as he recited the Qur'aan.

Muhammad bin Abu Bakr leapt in front of Hadhrat Uthmaan τ, grabbed his beard and started swearing at the Ameerul Mu'mineen. "Leave my beard alone, dear nephew," Hadhrat Uthmaan τ said to him, "If your father was alive today, he would never have approved of what you are doing." Muhammad bin Abu Bakr sneered, "I am still about to do something much worse!" He then drove his dagger into Hadhrat Uthmaan τ's forehead, causing blood to gush like a fountain through the wound. His beard drenched in blood, the Ameerul Mu'mineen exclaimed, "*Bismillaahi Tawakkaltu al Allaah*" ('In the name of Allaah in Whom I trust'). He then fell on his left side. He was reciting Surah Baqara at the time and the Qur'aan was open in front of him. The blood trickling down his beard dripped on the Qur'aan and stopped on the words: "**Allaah shall be enough for you against them** *(Allaah is Sufficient as your Helper against them)*. **He is All Hearing, All Knowing**". The Qur'aan was then closed.

It was then that Kinaanah bin Bishr bin Itaab struck Hadhrat Uthmaan τ so hard with an iron rod that he turned and lay on his face. Sowdaan bin Hamraan then attacked Hadhrat Uthmaan τ with his sword and Amr bin Ahmaq sat upon his chest and continuously stabbed at him with a spear. The soul of the third Khalifah then left peacefully for the next realm. *Innaa Lillaahi wa Innaa Ilayhi Raaji'oon*.[1]

Translation Edited by
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[1] Ibn Sa'd (Vol.3 Pg.52), as quoted in *Hadhrat Uthmaan Dhun Noorayn τ* (Pg.256).